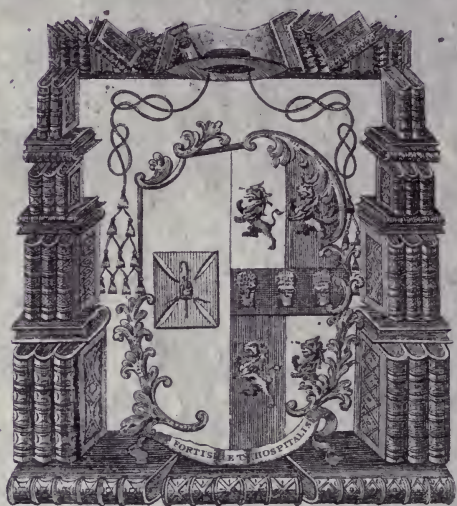




A. Clarke  
bookseller  
over of Cuthbert  
Mass Lane  
in the Four Courts  
Dublin



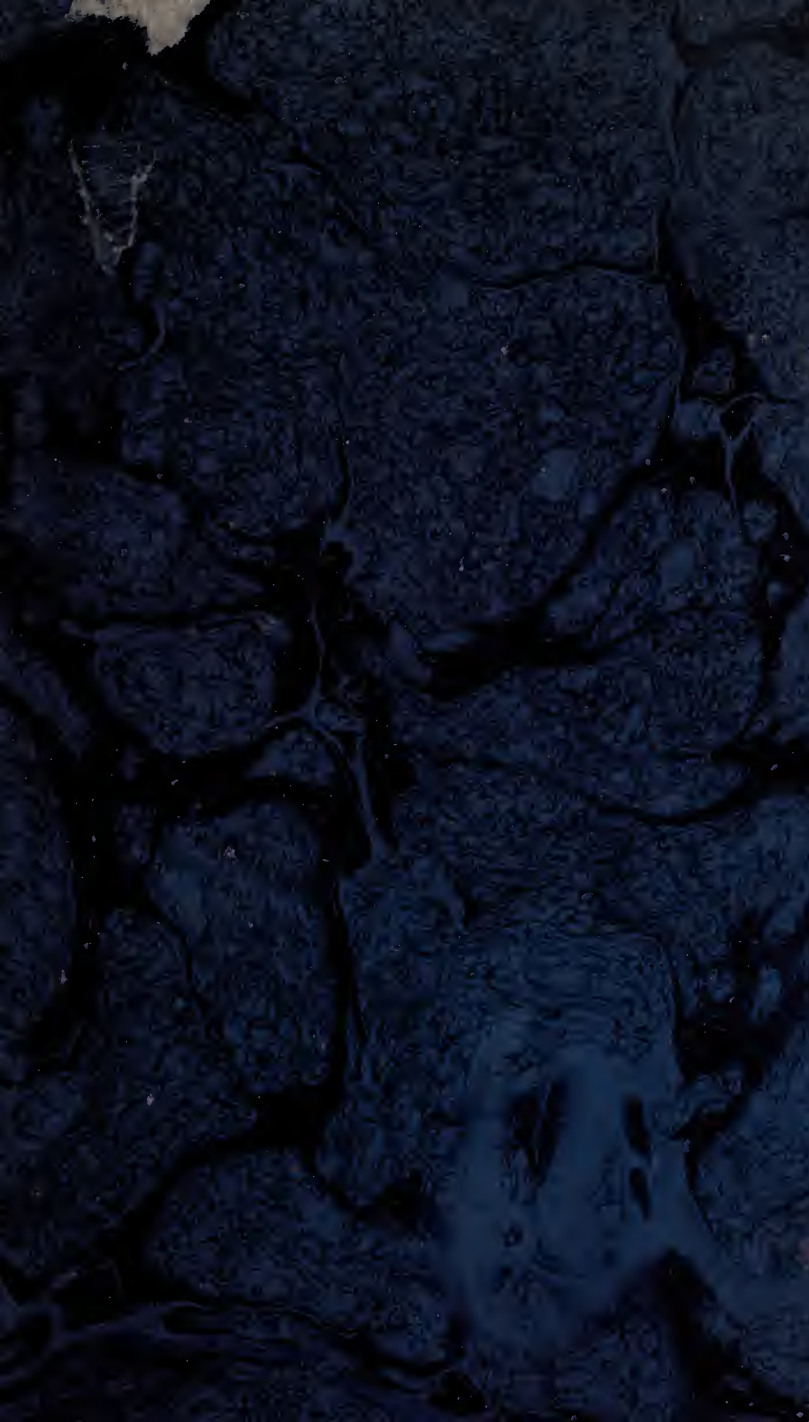
*John Murphy. Bishop*

*Cork, 1815.*

*XL*

*A4*





TO THE  
ROMAN CATHOLIC BISHOPS, CLERGY, AND LAITY  
OF THE  
*DIOCESE OF DUBLIN.*

WHEREAS my late conduct, in publicly abjuring the Holy Roman Catholic Faith, at St. Werburgh's Church, on-Sunday, the 31st March last, to which many unpropitious circumstances had contributed, and of which I now repent in the bitterness of my soul, has unfortunately scandalized and afflicted the pious and truly Christian members of that venerable and unerring Church of which I lately was an unworthy Minister, and into whose bosom I now most anxiously wish to be received. I deem it necessary to make, and do hereby make, as a small tribute of reparation, this solemn and public acknowledgment of my error and deviation from the way of truth, confessing myself to have been misled and blinded by passions and propensities, which naturally grow from neglect of small things, and which always hurry by rapid advances the unfortunate victim that loses the drag-chain of right reason and true religion in the headlong race to misery and abandonment. I now hasten to the place of my nativity, and to the scene of my Ministry as a Roman Catholic Clergyman (the city of Cashel) to submit myself to that authority, the swerving from which has been the fatal cause of my misfortune, to administer to the Faithful there, if not the bread of life as heretofore, at least the satisfaction of beholding me overwhelmed with the sense of my fallen condition, and, as I trust, the example of sincere repentance. To his Grace the Protestant Archbishop of Cashel, to the Rev. Dr. Guinness, and Dr. Murray, and the Rev. Mr. Campbell, I beg leave to return my sincere thanks, for their polite and friendly attentions. I now, however, take this public opportunity of declining their proffered services.—As I understand a report has been generally received that I had preached in some of the Protestant Churches, I now solemnly and publicly declare that such was not the case, although I had been frequently and earnestly solicited by Dr. Murray, Rector of St. Paul's, and his Curate the Rev. Mr. Campbell. In conclusion, I beg leave to address myself to my respected friends and cotemporaries of the College of Maynooth, who are to be the future support and ornament of the Irish Catholic Church, and to implore their forgiveness and commiseration for a deluded child of that establishment, who, for many years, had heard the doctrines of religion, of virtue, and of morality taught and inculcated there. And now that I reckon on their acquittal on the score of my present regret and retraction, I humbly request that my misfortunes may proclaim to them a happy lesson of religious circumspection and punctuality in every duty belonging to their state, and thereby preserve them from ever experiencing sorrow like unto mine. That this document of human frailty, and the anguish with which my heart is wrung on the occasion, may be published aloud throughout the kingdom, and may stand on perpetual record to posterity, and that every person who sympathises in the distress and affliction of a fellow creature, may implore the forgiveness of Heaven on the self-condemned writer of these lines, is his ardent wish and prayer. At the same time that I thus publicly reprobate and deplore the melancholy step, which I now retract, and which proceeded from no particular attachment to any religious system, but from a MOMENTARY DERELICTION OF EVERY RELIGIOUS CONSIDERATION, I would have it known and understood by all, that I not only renounce the error into which I have been led, but also embrace, with all the affection of my heart and mind, each and every article proposed for my belief, by the one Holy, Catholic, and Apostolical Church of Christ.

MICHAEL NOWLAN.

Dublin, April 19, 1811.

Thomas Michael Loomis





A 4

THE

~~XL~~

Roman Catholic  
CHURCH AND RELIGION  
VINDICATED:

The True Church of Christ, and the Christian Religion.

THE HOLY CATHOLIC CHURCH,

(PROFESSED BY THE APOSTLES' CREED)

DEDUCED

*From the Holy Bible and Tradition.*

---

BY

REV. MICHAEL B. PEMBRIDGE, O. S. B.

---

*Set for the Defence of the Gospel, (and the holy Catholic Church) with the Shield of Faith, the Armour and the Sword of the Spirit, which is the Word of God.—Philip. i. 16; Eph. vi.*

*Many a Time have they fought against me from my Youth, let Israel now say: Many a Time have they fought against me, but they could not prevail over me.—Psalm cxxviii.*

*Thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it; and I will give to thee the Keys of the Kingdom of Heaven.—Matt. xvi. 18, 19.*

*Being always ready to satisfy every one that asketh you a Reason of that Hope which is in you.—1 Pet. i. 15.*

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1806.

THE

CHURCH AND RELIGION

IN AMERICA

THE HISTORY OF THE CHURCH IN AMERICA

THE HOLY CATHOLIC CHURCH

IN AMERICA

REVIEWED

BY THE REV. FATHER

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Permissu Superiorum.

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TO THE

AB. D.

M. M. B.

THE WRITER

BEGS LEAVE TO INSCRIBE

THESE TRACTS,

AS A TESTIMONY OF RESPECT.

THE WILKINSON

THE WILKINSON

THE WILKINSON

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# Christian Brotherly Address

TO

FELLOW-CITIZENS, AND TO NEIGHBOURS IN GENERAL,

OF

THE REFORMED CHURCH.

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*That which I have learned without guile, I communicate  
without envy.*—Wisdom vii.

*And GOD gave to every one commandment concerning his  
neighbour.*—Prov. xvii. 12.

---

**I**T is the primitive command of GOD in the Old Law, renewed by his co-eternal SON in the New Law, when He was here on earth, Man-God, in human nature, dwelling among mankind, conversant with them, and preaching to them,—*Thou shalt love thy neighbour as thyself.* This is fulfilled by our wishing every individual of mankind the same spiritual and corporal good (soul and body) that we wish ourselves; and by endeavouring to procure him both, and to promote the one and the other, as occasion may offer, and it may be in our power to effect.

GOD

GOD is our common Father, and we are all his children; and CHRIST is our universal Redeemer. With Him, as our Creator, Sovereign LORD, and Redeemer, *there is no distinction of the Jews and the Gentiles, for the same is the LORD over all, rich unto all that call upon Him, that call upon Him in truth.*—Rom. x.; Psalm cxlvi. But *all do not obey the Gospel*, (ver. 16) with a pure and perfect faith in GOD, and in CHRIST, Man-God. Through the unhappy corruption of human nature, and perverseness of the mind and heart of mankind, there always will be *scandals, and heresies, that they also who are approved, may be made manifest among you.*—1 Cor. xi. 19. *But how shall they believe Him, of whom they have not heard? And how shall hear without a preacher?*—Rom. x.

This is more than probably the case with respect to many fellow-citizens, and neighbours throughout the nation; ignorant of the true Church of CHRIST, which however they profess to believe, as often as they repeat the Apostles' Creed, viz. "I believe the holy Catholic Church." This ignorance proceeds from different causes; such as failure of education, instruction, learning, habitual attachment to a Church, so called, and

and religion, in which they have been baptized members, and reared up such from their infancy. However, not seldom does this ignorance proceed from prejudice against the Catholic Church; from the very name of Protestant, by which they bear an opposition to Catholic; and this, thus conceived, is riveted yet more deeply in mind and heart by what they have continually heard declaimed, (rather exclaimed) degrading, lessening, even vilifying, the Catholic Church; and that, in the very sacred place, where nothing should come from the mouth and heart of the preacher but the truth, and the very truth. How then shall such unhappily ignorant and misinformed, mistaught, and misled brethren and neighbours, hear the real truth without a preacher? How can they have a right and adequate notion of the Christian faith, religion, and Church? or how shall they be able to judge the right and the wrong, (for, as the Wise Man observes, *there is a way that seemeth to a man right, and the ends thereof lead to death*; Prov. xvi. 25) unless the right and the wrong be fairly and impartially stated, and laid before them? They have heard one side; in justice let them hear the other. This  
case



case of the illiterate and ignorant part, may hap, though through a different cause, be the case of the learned; and a *wise man*, saith Prov. i. *shall hear, and shall be wiser.*

To the one, and to the other, the present Address tenders the best token of the Christian, brotherly, and neighbourly love, with respect to the most valuable part, nearest and dearest object of mankind, viz. the soul and the eternal salvation of it. For, as CHRIST warns us, what will every thing in this life and world avail, if a man suffer the loss of his soul? —Matt. xvi. 25. But this eternal salvation is not to be attained without true, orthodox, and divine faith in GOD, in CHRIST, and in his Church and religion; that is, within the one fold of CHRIST, of which Himself is the Shepherd, viz. *the holy Catholic Church*, professed by every true Christian, by the Creed he repeats; in which Church alone there is a *communion of Saints, the forgiveness of sins*, and every means supplied in order to attain *life everlasting.*

It is then of the highest importance to every Christian, that earnestly tenders his eternal salvation, to be enabled to discern, and to ascertain,  
this



this one only Catholic Church ; and it is the greatest act of charity to administer a clue by which he may make the discernment and ascertainment. And *every man* (saith St. Lucian) *doth well to endeavour to draw his brother out of a dangerous error.*

As a minister (though unworthy) of the LORD, within the one holy Catholic Church, the writer may be allowed to say with St. Paul, *I am* (on that ground) *to the Greeks, and to the barbarians, to the wise, and to the unwise, a debtor; (to you also, my fellow-citizens, and national neighbours;) for I am not ashamed of the Gospel,* (Rom. i. 14, 16) *nor of the profession of my Church, faith, and religion, viz. Roman Catholic. I seek not the things that are yours, but you* (your very selves) *unto your eternal salvation.* And with the same Apostle, I am bold to express my sincere wish to you: *I would to God, that both in little and in much, every one that readeth these tracts, all should become, as to faith, Church, and religion, as I also am, except these bands; peculiar to my priestly and ministerial profession.*—Acts xxix.

To effect this point, and to enable every Christian brother and neighbour, particularly the

the ignorant, the misinformed, and the misguided, to discern and to ascertain the right and the wrong, in the course of these Tracts; the difference between the religion and Church, of which the writer is a ministerial member, and the religion of the Reformed Church, and the Church itself, will be fairly and impartially stated and proved, as to the rise and origin, progress, present state, aim and end, means, &c.; accordingly as each Church professes to believe this Ninth Article of the Apostles' Creed, *I believe the holy Catholic Church*. The ground-work then is, to settle and ascertain which of the two Churches in question, viz. the Roman Catholic Church, or the Reformed and Protestant Church, has the just claim and right to be the one holy Catholic Church, and true Church of CHRIST, handed down to all true believers, by and from the Apostles in their Creed. Since that Church alone must most evidently and incontestably be that Church which CHRIST Himself, when here on earth, founded and established, to be for ever his *one fold*, and to hold within it *his sheep and his lambs*, and to feed and nourish them with the pasture of his doctrine and sacraments, and to lead

lead them to his heavenly fold by the practice of his Religion.

But as, unless the LORD build, vain is all human labour and endeavour; so will the perusal of these Tracts be vain, to any of the Reformed Church particularly, unless the reader first divest himself of the influence of prejudice which education may have instilled; also of every sentiment inimical to the Roman Catholic religion, or to the members, nick-named by Protestants papists, &c. Then, previously to his reading, let him raise up his mind and heart, with earnest desire of knowing and finding what CHRIST meant, when He said to the Samaritan woman, (John iv. 10) *If thou didst know the gift of GOD, (such is the true faith and Church of CHRIST) and who He is that saith to thee, Give me to drink; thou perhaps would have asked of Him, and He would have given thee living water.* Again, CHRIST saith, *Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you.*—Matt. vii. True Faith, the true Way, the truth of Religion, and the one Fold of his Church, shall be opened to you. Pray the Father of lights, from whom alone comes every



every best and every perfect gift; (James xi.;) pray as Samuel did, *Speak, O LORD, for thy servant heareth*; and as St. Paul, at the instant of his call from GOD, LORD! *what wilt Thou have me do?*—Acts. To this purpose, the Prayer annexed to this Address is recommended in a particular manner to such of the Reformed Church, as may be pleased to peruse these Tracts; also the Prayer, page 131, and 598.

Subsequent to the pledge of neighbourly love and good-wishes towards the members of the Reformed Church, who may peruse these Tracts, the writer adds his most earnest request, that if occasionally any expression throughout them may seem to bear reflection of reproach, or the like, the reader will be so candid as to credit the assurance, which the writer gives him, or her, that any such apparently unchristian expression is not the expression of the heart, nor of bitter zeal, nor of prejudiced bigoted mind; but it has proceeded solely from his earnest impulse to infill, and to impress, conviction of truth. The writer is truly sensible that *Faith* is a special and gratuitous gift of GOD; not attainable by the weak reason and strength of understanding and learning,  
however



however extensive and profound. For, *Who* (saith the Apostle) *is he that distinguisheth* (by faith) *the one from the other?* *What hast thou that thou hast not received;* (from the pure and singular mercy and goodness of GOD;) *and if thou hast received,* (without the least merit on thy side, or of thy own) *why dost thou glory, as if thou hadst not received?*—1 Cor. iv.

From the perusal of these tracts, if made with an earnest desire of coming to the truth, and with a serious and unprejudiced mind; if the seed be received in a soil duly prepared, of *a good and a very good heart*, it may be hoped, it will produce the intended and earnestly-wished good fruit; and the reader will be enabled to judge, and to decide for himself, which Church of the two, whether the Reformed Church, of which he may be a member, or the Roman Catholic Church, of which the writer is a member, has the clearest evidence and firmest ground to claim being the true Church of CHRIST, consequently the Holy Catholic Church professed by the Creed common to both Churches. This may be decided by the following marks of the true Church, in which alone they are found, viz. Primitiveness, or Antiquity

tiquity, Unity of divine faith and doctrine, Sanctity of author or founder, of members, and means to attain sanctity; Apostolicity, Catholicity of time and place, Tradition, &c.; in a word, which of the two Churches is justly entitled to the *one Fold* of CHRIST, (figured by the Ark of Noah;) in which alone Mankind can meet with salvation from the deluge of heresy and schism, that overflows almost this nation.

*Hear and judge ye, (fellow-citizens, &c.) that which is just; (Deut. i. ;) Judge ye yourselves what I say; (1 Cor. x. ;) Try yourselves, if you be in faith; prove ye yourselves; (Gal. i. ;) Which faith (the Roman Catholic faith) some rejecting, have made shipwreck concerning the faith. —1 Tim. i.*

---

[The Writer of these Tracts flatters himself, that he is entitled to address his fellow-citizens of Bath, of the Reformed Church, equal as those of his own Church, on the present subject; he having been an inhabitant of the city, if not with an uninterrupted continuance, at least on frequent intervals of longer or shorter continuance of residence, accordingly, since the year 1729. It is on this ground, he tenders them this best token of attachment, and of his very sincere wishes of their eternal welfare; and on the one and the other ground, he trusts the present Tracts will not be so unfortunate as to meet, in their perusal of them, any unkind reception, uneven brow, or sinister interpretation.]

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*A PRAYER, to beg of God the Light and Gift of his Divine Faith.*

O LORD GOD! Thou Father of light! Thou Giver of all good gifts! the True Light, that enlightens every man coming into this world. Yet though Thou shinest, Thou art not comprehended nor received by many, who sit in darkness. But to those who are willing to receive Thee, Thou givest Thyself to them, and Thou makest them truly thy children, by making Thyself known to them, and them to know Thee by thy divine faith. How long, O LORD, shall I love darkness rather than light! How long shall I be deaf to thy divine voice, calling me to awake, to open my eyes, and to arise from the darkness of ignorance and error, to the knowledge of thy divine truths! Shall I always continue to resist thy gracious call and sweet invitation to enter into thy one fold, to be of the number of thy sheep, and to own Thee the true Shepherd, who hast given thy life for me, thy strayed sheep? Shall I thus continue to be my own enemy, enemy to my eternal salvation? Forbid it, O gracious GOD! forbid it! Thou Father of mercies, and the GOD of all consolation, let thy mercy triumph over thy justice, triumph over the blindness of my mind, and obstinacy of my will. Let mercy and truth meet together, let justice and peace embrace each other. Behold, I now sit by the way to eternity, blind in mind; and I cry out to Thee, my Redeemer, JESUS, Son of GOD, have mercy on me! Grant, O LORD, I may see and know Thee by thy divine faith. Thou art the way, the truth, and the life; may thy divine light dispel the darkness of my mind; thy clemency soften the hardness of my heart, and



and bend my obstinate will to the obedience of faith, in the one only fold of thy holy Catholic Church. By thy grace, which I now most earnestly implore Thee to grant me, may I no longer listen to the suggestions of wicked Satan, the father of lies, nor to the dictates of flesh and blood, of human respect, of what the world may say. Thou, O my Divine Saviour! announcest, *He that loves father or mother more than me, is not worthy of me*; and again, *I come to set a man at variance against his father, and the daughter against her mother, &c.* (Matt. x.) where their ways and faith are contrary to my divine faith, and I call them to follow me. Call me, then, O merciful Father, and by thy grace I will no longer hold out against thy divine call. To Thee alone I will listen; make known to me the right way, and I will obey and walk in it the remainder of my life.

Suffer me not, O LORD, any longer to harden my heart; but grant I may seek Thee while Thou art to be found, to invoke Thee while Thou art graciously inclined to hear me. LORD, what wilt Thou have me do? Grant me thy divine light, to know thy divine truths. Vouchsafe to teach, move, and excite my heart; enkindle in it the fire of thy divine love; vouchsafe to bend my stiff will to the obedience of Faith, and to thy yoke, which Thou announcest to be sweet and easy.

Pardon, I beseech Thee, and forgive me my past errors; the frequent resistance of thy call, obstinacy, and negligence. Grant I may henceforth correspond with thy divine inspirations and grace. Lead me in the way Thou art now pleased to settle me. I have been the strayed sheep, but Thou hast now gathered me into thy fold, to feed me with the rich pasture of thy Church. Thanks be to Thee, O my GOD! and may my soul and

all that is within me ever bless thy holy name. I now believe Thee, my GOD, my LORD. O help my incredulity, increase and strengthen my faith, that henceforth I may live to Thee, and for Thee. Do Thou, O JESUS, my Saviour, have mercy on me; help me, comfort me, make me constant. Enlighten me with spiritual wisdom, to fix my mind and heart on Thee; grant me thy grace to persevere and to order my life in reference to my eternal salvation. And, in this faith of thy holy Catholic Church, I wish and I am resolved, by the help of thy grace, to live and die. *Amen.*

Together with this and the other prayers (p. 131, and at the conclusion of these tracts) the writer recommends to such persons of the Reformed Church as may peruse the Tracts, to make the following chapters of the New Testament the subject of their serious lecture and reflection; viz. The parable of the Householder, spoken by CHRIST, Matt. xx. For though they may hitherto have been of the number of those of the eleventh hour, if, when GOD calls them, and bids them, *Go you also into my vineyard*, (fold and Church) they obey his call, (with the promptness of St. Peter, James, and John, and of St. Matthew the publican, Zaccheus, &c.) by embracing his divine faith and religion, in the one fold of his Church, and labour accordingly at the salvation of their souls; they may console themselves with assurance of an equal reward to that of the first comers, (the last first, and the first last) or to those who from their infancy have been members of the true Catholic Church. And it is observed by us, that Protestants truly converted become generally exemplary in life to the first comers or called. This may be attributed to the lively and grateful sense the latter conceive of the

special call and gift God has then conferred on them, by their conversion from their errors, which they now perceive by the light of divine faith. Hence are they more grateful to God, by a more regular, Christian, and edifying conduct than the former; who, having enjoyed (as it were) the inheritance by birth-right, are less sensible of the goodness and mercy of God than the converted Protestant. The Protestant convert may be assimilated to the Prodigal Child; or to a forlorn orphan adopted by a king, prince, or nobleman, to be as his own child and in his own family, enjoying with his own children every sweet of a comfortable life together with them, and with them at the death of his adopting father to share their inheritance, as coheir with them. Nature even dictates to such a child, a more sensible feeling of the unmerited favour, and more grateful acknowledgment, by a more dutiful and regular conduct of life, than that of the very children of the adopter.

Other chapters recommended to be read are, the Blind Man cured, John ix. 4; the Samaritan Woman, John iv.; the Blind Beggar, Mark x.; the Woman cured, Luke xiii.

### APHORISMS,

*Recommended to the foregoing Perusers of these Tracts, to be retained throughout the whole Perusal.*

FAITH is a gift of God; and we shall never understand that which we must believe, unless we first believe that which we do not understand.

It is an error to attempt to explain, and to reconcile to *sense* and *reason*, the very mysteries that the first principles



ciples of religion teach us are incomprehensible, and of consequence neither objects of sense nor reason, but of faith only, divine faith.

When reason is much offended by any particular dogm of *faith*, or act of worship, it is too apt to reject the whole.

The text of scripture alone, was it a hundred times more clear than it is, would never be sufficiently so to settle one point of doctrine, unless the meaning were determined by a divine authority, viz. that of the true Church of CHRIST.

The finest truths are unprofitable to us, if He who is the Eternal Light does not infuse them into our souls; and the best reasons cannot persuade us, if He who holds our hearts in his hands, do not touch them by his inspiration.

Any Church whatever, that assumes the name, as the true Church that CHRIST established, which is the one only Holy Catholic Church, professed by the Apostle's Creed; to prove it, must give and shew a catalogue of Bishops, and of one chief Bishop, in an exact succession from first to last, viz. from St. Peter, appointed such by CHRIST himself, to the present existing chief Bishop; whereby it may appear, that their first Bishop had either some Apostle, or some apostolical man living in the time of the Apostles, for its author or his immediate predecessor. Thus it is that the Roman Catholic Church accounts herself, and herself alone, to be the Catholic and Apostolic Church, and the one only true Church; as no other Church so called can show the like mark of true Church.

*Reason*, guided only by the corruption of our nature, pride, self-sufficiency, and conceit, cannot comprehend mysteries of faith; but *Reason*, guided by the light of Grace, comprehends every thing that is possible to Him, to whom nothing is impossible; and who in his life did so many things, that seemed incredible to human nature.



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## DECLARATION.

“ Our glory is this, the testimony of our conscience,  
 “ that in simplicity of heart, and sincerity of God, and  
 “ not in carnal wisdom, but in the grace of God, we  
 “ write no other things than what you have read  
 “ and known. And not in loftiness of speech, or of  
 “ wisdom, declaring to you the testimony of CHRIST;  
 “ not in the persuasive words of human wisdom, not in  
 “ the learned words of human wisdom, (do I seek to please  
 “ men?) but in showing of the spirit and power; not  
 “ the spirit of this world, but the Spirit that is of God,  
 “ that we may know the things that are given us from  
 “ God; which things we also write, in the doctrine of  
 “ the Spirit.”—2 Cor. i. 12, 13; 1 Cor. ii. 1, 4, 12,  
 13; Gal. i. 10.

And

Thus these Tracts are handed to the Public, by

M. B. P.

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## OMISSIONS SUPPLIED.

Wherever, throughout these Tracts, the idiom *Bible* occurs, prefix to it *Holy*.

Page 118, l. 5. After the word *Morality*, supply the following:—  
 Not only that He might teach, but also merit and obtain for us the  
 grace to know and to love God; moreover, that Himself might com-  
 municate to us the grace. This grace &c.

## ERRATA.

Page 131, l. 21, for *of one the fold*, r. *of the one fold*.  
 207, l. 24, for *living example*, r. *living temple*.  
 216, l. 15, for *attention*, r. *intention*.

## CONTENTS.



### PART I.

*Contains Preliminary Inquiries into Religion and the Church.—The Rise, Founder, Progress, of the Christian Church and Religion.—The State of the Roman Catholic Church and Religion in England to the Time of the Reformation.—The Rise, Founder, and Progress, of the Reformation, and of the Reformed Church in England.—A Corollary on Heresies and Heretics.—Christian Morality.*

### PART II.

*Elements of Religion.—State of the Primitive Church of GOD, and of Religion; Progress, &c. throughout the different Ages of the Old Law, to the coming of CHRIST.—Miscellany, Analogies of the Old and New Law, Church, and Religion.—Texts of Holy Scripture falsely translated and interpreted by the Reformed Church.—Various Miscellanies, deduced from the Doway Bible. [Doway Bible, see p. 482.]*

### PART III.

*Some particular Heresies and Errors, throughout the different Ages of the Church, analogous to the Errors of these latter Ages, briefly stated and refuted.—Also, the Error of a particular Sect of the last Century.—With occasional Refutations of the Falsities, Slander, &c. cast on the Roman Catholic Church and Religion.*

[illegible]

[Donay Bible, see p. 422.]  
 Terms & illustrations, which have the same signifi-  
 cation and interpreted by the Christian Church—  
 Church, and Religion.—Terms of Life, Religion, &c.  
 —Historical, Analogies of the Law and Gospel &c.  
 different views of the Old Law, in the course of History  
 God, and of Religion; Prophecy, and Prophecy;  
 Elements of Religion.—State of the Christian Church

The occasional exhibition of the various specimens  
of the fossiliferous strata of the district, as they are  
discovered, will be found to be of great interest.



## INTRODUCTION.

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### GOD.

THE Supreme Being, the Almighty Creator of heaven and earth, instituted and settled the Bible, containing the Old and New Testament, as his law to be observed by mankind, from the beginning of the creation to its final dissolution. One Lord gave and transmitted it to mankind. “God, who at sundry  
“times, and in divers manners, spoke in times past to the  
“fathers by the prophets, last of all in these days hath  
“spoken to us by his Son, whom he hath appointed heir  
“of all, by whom he also made the world.” Heb. i. 1, 2,

Though the *Old* and *New Testament* differ in matters relative to sacraments, the external signs, rites, and ceremonies of religion, as divine worship, each suitably to times and circumstances; yet the view and purport of the one and of the other are one and the same, viz. the eternal salvation of mankind. To attain this end, God, by his prophets, and specially by Isaiah, directs and admonishes mankind in these words: “Take away  
“the evil of your cogitations from my eyes: cease to do  
“perversely,



“ perversely, learn to do good.”—If. i. Consonant to this, Christ, in the new law, admonishes, “ Let your loins be girt, and lamps burning in your hands.”—Luke x. What otherwise do these words imply than as the preceding ones, viz. “ Cease to do perversely: learn to do good;” the ground-work and basis of man’s duty to God, and of religion, the worship of God.—St. Fulgent ex. Serm. de Conf.

The sum of the *Old Testament* and of the *New Testament* is one and the same with respect to Christ and his church. “ In the Old Testament,” says St. Augustine, “ lies couched the New Testament; and in the New, the Old is manifested. In the Old, the New lies hidden; in the New, the Old lies open.”—De Cat. Rud. c. 24. sup. Exod. 973. Wherefore Christ said, “ Do not think that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For Amen, I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law, till all be fulfilled.”—Matt. v. 17, 18. This shews plainly that the New Testament is nothing else than the fulfilling of the Old: moreover, that the church of God and the church of Christ is one and the same church, that has existed visible from the beginning of the creation to the present age and time, 1806.

At the commencement of the world, when God had created man and settled him in Paradise, God himself revealed to man and made known to him *religion*, that is, the worship which God his creator exacted from man. In process of time, God revealed the like to the Patriarchs and Prophets, “ at sundry times and in divers manners.”

“manners.”—Heb. i. 12. These Patriarchs and Prophets communicated to mankind and taught them *religion*, by word of mouth. Hence was *religion* first taught and learned by *tradition*, without any written memorials, from age to age, during the series of above two thousand four hundred years.

In process of time, errors beginning to rise and to gain ground, God was pleased, in order to the correction and refutation of those errors with respect to religion, and in favour of his peculiar people, his faithful adorers and worshippers that constituted his church at that period, to make known to them his will and revealed truths by written memorials. By such memorials, He would perpetuate his divine truths and religion pure, uniform, and inviolable among mankind. To this end, He inspired his faithful servant Moses with a supernatural wisdom and knowledge; and by that he (Moses) was enabled to digest in writing all past transactions with respect to the creation of the world, of man, &c. during that long space of time past, and till then known only by *tradition*, as they had been transmitted by word of mouth from the one to the other. Hence Moses is the original author and penman, under the guidance of God, of the Bible, as it is the written word of God; by the five first books he wrote, viz. Genesis, Exodus, Leviticus, Numbers, Deuteronomy. These five books and the subsequent ones closing with the 2d book of the Maccabees complete the Old Testament, and divine law-book.

But, *last of all*, as St. Paul observes, Heb. i. 2, “in these days God hath spoken to us by his Son,” God-

Man, Christ Man-God, the promised and expected Messiah from the beginning, in whom all mankind were to hope, and by whom all were to be saved.

The part of the Bible that contains what Christ hath spoken to mankind, is called the *New Testament*; and it is the new alliance and the renewal of the Old, which God made with all the nations of the earth through Jesus Christ his Son; who, when made man and born into the world; and living on earth conversant with mankind, at the close of his life delivered himself up to death, that He might by his blood cleanse our souls from the guilt of sin, and thus render us an *acceptable people* to God his eternal Father, and a *pursuer of good works*, diffusing to this end his Divine spirit into the hearts of the faithful, to engrave on them the interior and life-giving law of grace, and of the love of God. By all this He gave mankind a pledge of assurance of the eternal good things to come after this mortal life. Whereas the Old Law and Testament, the first and ancient alliance that God made with mankind, contained no such direct promise of eternal things to come, nor did it give the means to attain them, such as the New Law does; for *it brought nothing to perfection* (as it will be shewn in the sequel.)

This part of the *Bible* is more specially called the *Testament*, as the *last will* of Jesus the Redeemer of mankind, which He confirmed, signed, and sealed, as it were, by his death, and with his most sacred blood as Man-God on the cross; He knowing well that no *will* could be executed and be of any value, only after the death of the *testator*, as it is written.—Heb. ix. 16, 17.

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The difference between the *New Testament* and the *Old Testament* is, the *Old Testament* represents to us Jesus Christ under an obscure veil as *in a riddle* (to use the Apostle's expression) and in figures. Whereas the *New Testament* exhibits Him to us in his true and real person, Man-God living and conversant with mankind; God, speaking in the Old Law by Moses and other Prophets, speaking in the New Law by his Eternal Son. The *Old* was founded on hard obedience to rites, ceremonies, and under penalties of non-observance; and with promises only of temporal rewards for well-doing and observance. The *New* is founded on an alliance of love and grace, with assured promise of eternal good things to them that live in the faith and in the spirit of Jesus Christ.

The *New Testament* is also called the *New Law*, and the Law of Grace, fulfilling the Old Law, making up the deficiency of its perfection, and renewing its morality which the Jews no longer practised. This is the special quality and purport of the New Law, to renew and reinstate mankind in *justice and holiness before God*, which mankind had lost. Wherefore it is also stiled in scripture *law-excelling, new*, and the *law of grace*, that is, of reconciliation and favour, because it bestows the grace and means by which mankind is reconciled to their offended God; which grace the *Old Law* neither promised, nor could give; and whatever favour they under the Old Law received at any time, or whatever remission of sin they obtained, the one and the other was bestowed by God, and received by them, not precisely by virtue of the *Old Law*, but by virtue of the *New Law*, that is, in and by faith in the Messiah,

Jesus



Jesus Christ, to come in future time. Hence to the *New Law* solely was grace annexed, and continues to belong as its prerogative.

The *New Testament* contains the whole of the *Christian Doctrine*, viz. the divine commandments given under the *Old Law*: its own peculiar counsels called Evangelical; the sweet and easy road to holiness of life; the beauty of every virtue; the horror of vice; the use and virtue of the sacraments; the exercise of the theological virtues, Faith, Hope, and Charity; the love of God and of every neighbour; the purity of morality; and the mysteries of the Christian faith and religion. Every article and word of this divine book speaks to, and teaches the learned and unlearned; and all may know what it teaches, “and they all shall be taught of God. Every one that hath heard of the Father, and hath learned,” (from the church established by Christ, to teach and explain his doctrine) “cometh to me.”—John vi. 45. To this his church He gave “some Apostles, and some Prophets, and other some Evangelists, and other some pastors and doctors,” in order to preserve and maintain the “faithful in unity and truth.” And, to “one indeed by the Spirit (divine) is given the word of wisdom,” and “to another the word of knowledge and of the interpretation of speeches.”—1 Cor. xii. 8. *For no prophecy of Scripture is made by private interpretation; because prophecy (the scripture in general) “came not by the will of man at any time: but the holy men of God spoke, inspired by the Holy Ghost.”*—2 Peter i. 20.

The *New Testament* instructs by the word and example of its founder Jesus Christ. His miracles and the mysteries

teries of his religion are so many maxims and documents, that they who are spiritual have whereon to exercise their mind and heart, and the simple wherewith to content themselves. It is a tree, of which even the bark nourishes the weak, and the sap fatiates and cherishes the strong. If any thing it teaches be thought difficult to digest and practise, it is so only to the presumptuous, the proud, the self-conceited, and to the inordinancy of self-love, and of the unbridled passions.

This doctrine of Christ, the Christian doctrine taught by Christ himself and by word of mouth only, was committed to writing at different times by four of his disciples, *holy men of God*, inspired by the *Holy Ghost*. The book containing it is called the *Holy Gospel*, that is, the holy word and book of God, and of his divine revelation to mankind and of good tidings to them. It comprehends the divine doctrine of the church of Christ, and the principles of the Christian religion and perfection. These four writers of this book are called Evangelists.

The first of these that committed the doctrine of Christ to writing, or who penned the Gospel, is St. Matthew. He, till he was called by Christ, saying to him, *Follow me*, to be his disciple, was a publican, a collector of public taxes. He instantly obeyed the call of Christ and followed him; he became his disciple, and was shortly chosen by Christ to be one of his twelve Apostles, so called, because *sent* to preach the Gospel. Inspired by the Holy Ghost, he wrote the Gospel about eight or ten years after Christ had ascended into heaven.

The second Evangelist is St. Mark. He was particularly conversant with two of the apostles, St. Paul  
and

and St. Barnabas. He was also well acquainted with St. Peter, and he was his disciple. He wrote the Gospel at Rome, according to what he had heard from St. Peter, about ten or twelve years after Christ's ascension.

The third Evangelist is St. Luke. He was a disciple of St. Paul, and his companion throughout the different places where St. Paul preached. He learned the Gospel not only from St. Paul, but also from other Apostles who had been with Christ. He himself thus avers, "as they delivered to us, who themselves from the beginning saw, and were ministers of the word," Luke i. 2: he therefore like the preceding ones, wrote from tradition.

The fourth Evangelist is St. John; a disciple of Christ in person, and by Him beloved above the other Apostles. He declares of himself with respect to the Gospel he penned, "writing that which we have heard, we have seen, and do bear witness, we declare unto you the life eternal, &c. and these things we write to you;" 1 Ep. i. about sixty years after Christ's ascension.

It is no where recorded, nor does it appear that Christ gave any charge as to committing his history and doctrine to written memorials. Particular incidents gave occasion to it; yet these incidental occasions were through the disposition of Divine Providence, and his allwise will and design. St. Matthew wrote the Gospel to satisfy the converts of Palestine: St. Mark, at the pressing entreaty of the faithful at Rome: St. Luke, to oppose certain spurious and false legends: St. John, at the request of the bishops of Asia, to leave an authentic testimony against the heresies of Cerinthus  
and



and Ebion. This work was undertaken and executed by the special inspiration of the divine spirit, by whom these Evangelists were directed.

Though one only Evangelist would have sufficed as the organ as it were and penman of the divine will and spirit, to announce the truths of the Gospel; yet it pleased God, and such was his unsearchable will, to attest his divine doctrine by a multiplied number of publishers, not so much to confirm the truth of it, as to confute the enemies of it, and to their greater condemnation in their refusing to assent to it. (St. Chrys.) “That in the mouth of two or three witnesses every word may stand,” says Christ.—Matt. xviii. 16.


These Evangelists, though they conferred not the one with the other, though writing at different times and in different places, yet are they conformable and consentaneous as to what regards faith, religion, the salvation of mankind, morality, &c. If in some passages they seem to differ in their relation the one from the other, this difference rather corroborates the truth of what they have written; inasmuch as these slight differences are less with respect to the main and fundamental subject, than to the manner of narration and describing it. Wherefore though they may appear to differ, yet they are not opposite to one another. Hence this divided conjunction and concordant discord in the writings of the four Evangelists, with other circumstances, evince more evidently and forcibly the all-powerful and wise guidance of the dictator to them, viz. the Divine Spirit, than if they had written in contact of conference, the four together and at the same time.

From



From these premises, it is evident that the doctrine of Christ, the Christian doctrine, was first communicated (as that of the Old Law was) to mankind, taught and learned, by tradition, from mouth to mouth, and by hearing; as the Apostle observes, "faith then cometh by hearing, and hearing by the word of God."—Rom. x. [On Tradition, see Q. 17, 2d Part]

N.B. *By reason of the close connexion that different subjects throughout the present work will have the one with the other, references and repetition of some particular passages will be unavoidable, towards a further elucidation of the subject treated.*



## CHAPTER I.

# THE CHRISTIAN DOCTRINE, RELIGION, AND CHURCH.

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### § 1. *Christian Doctrine.*

THE Christian Doctrine is no other than the doctrine of Christ; from Him it derives its foundation and name, as do also the true believers and followers of it derive the name of *Christian*. This doctrine Christ himself, while living Man-God on earth with mankind, taught by word of mouth and by example, practising Himself what He taught. His Disciples and Apostles, whom he commissioned to preach, taught the same doctrine, that they had heard and received from Him their divine Lord and Master. To these disciples and apostles He said, “As the Father hath sent me, so I also send you; go ye therefore and teach all nations; teaching them to observe whatsoever I have commanded you; and, behold, I am with you always, even to the consummation of the world. He that heareth you, heareth me. It shall be given to you what to speak; for it is not you that speak, but the spirit of your Father that speaketh

“ speaketh in you.”—John xx. 21; Matt. xxviii. 19; Luke x. 16; Matt. x. 19, 20.

But now in these present days, as in preceding ones, it may be asked with the apostle, “ Is Christ divided?” 1 Cor. i. 13. Is there another true and sound *doctrine* than that of Christ? Is there another true *religion*? Is there another *church* than that of Christ? No! Christ is not divided. Another doctrine than that of the Gospel there is not. “ Another Gospel there is not.” Galat. i. 13. Consequently no other true *faith* than *divine faith*, nor *doctrine*, nor *religion*, nor *church*, than that of Christ, which was from the beginning. “ One body and one spirit in one hope: one Lord, one faith, one baptism, one God and Father of all: careful to keep the unity of the Spirit.”—Ephes. i. Not saying, “ I am of Paul, and I am of Apollo, and I of Cephas; but all and every one, I am of Christ, Christ the power of God, and the wisdom of God.”—1 Cor. i. 24. I am of Christ, of his faith, his doctrine, his religion, and of his church; “ Jesus Christ yesterday, and to-day, and the same for ever.”—Heb. xii. 8. In the same manner, the faith of Christ and his doctrine, *yesterday and to-day* the same. The *church* of Christ, *yesterday and to-day* the same, and the same for ever.—For as with the Father of lights, “ with whom there is no change nor shadow of alteration;” James i. 17; so with his Faith, Doctrine, Religion, and Church, there is no change nor alteration.

Christ said also, “ There shall be one fold and one shepherd: other sheep I have that are not of this fold,” (for *all do not obey the Gospel*, and heretics there will be)  
“ them



“ them also I must bring, and they shall hear my voice, “ and there shall be one fold and one shepherd.” --John x. Christ also, foreshewing there would be false teachers opposing his doctrine and church, adds, “ All others as, “ many as have come, are thieves and robbers: they “ enter not by the door (for I am the door) of the sheep- “ fold, but they climb up another way: the same is a “ thief and a robber, he cometh not but for to steal and “ to kill, and to destroy;” v. 10. “ And the Lord in- “ creased daily together (within the fold of his church) “ such as should be saved.”—Acts ii. 47.

§ 2. *Preliminary Questions with respect to Religion.*

Q. What is meant by *Religion*? A. *Religion* in the general meaning of the word is, the divine worship by the veneration paid to the infinite and incomprehensible Supreme Being GOD, by his creatures mankind. Q. In what consists that veneration and worship of GOD?

A. It consists primarily in an affectionate, confidential, and awful respect and honour, paid and exhibited by man to GOD, as to the Supreme Eternal Principle, the Creator of man and of all things visible and invisible, and the Sovereign Lord and Ruler of the universe, infinite in his power, majesty, wisdom, and goodness; and, in consequence, of man's acknowledgment of his utter dependence on his creator GOD, and of GOD's supreme excellence and independence. Q. What kind of *virtue* is *religion*?

A. *Religion* as it relates to the right ordering and arrangement of the worship of GOD by external rites and means, may be termed a *moral virtue*. But as to faith, the internal spirit, and the object GOD himself.



himself worshipped, it is a *divine virtue*, as revealed and ordained by God himself; in this sense may the external worship, and religion as such, also be termed *divine*, as ordained and appointed by God himself.

Q. What is meant by *Virtue*? A. *Virtue*, as to the principle whence it arises, is a motion and affection of the mind, heart, and will of man, inspired and excited by the Divine Spirit in the soul of man, that attracts and gives him a religious tendency to God, and to do what is good and pleasing to Him. Thence man experiences within himself, and from the bottom of the heart, an earnest inclination and affection to God, grounded on the knowledge he hath of Him, on the esteem he conceives of the boundless perfections of God, and on an intimate sentiment and feeling of his goodness, mercy, &c. This convinces his mind, gains his heart, sweetly and strongly attracts his will towards an object infinitely perfect, and sovereignly amiable, God himself. Thence again arises in man an earnest desire of knowing his God yet more and more, and of loving him yet more and more; and he uses every means to approve his love by every token of honour and service; and this he effects by referring and devoting his whole self, soul and body, the tenor of his life and actions, to his God, as to his first beginning and his last end; God becomes the centre of his mind, of his heart, of his will, in a word, of his soul. Whatever proceeds from man thus disposed, whether of thought, word, or deed, on this ground and motive, may be called a *virtue*, divine or moral accordingly. It is this that constitutes *religion*, interior and exterior.

Such

Such *virtues* as have GOD for their immediate object, as *Faith, Hope, Charity*, the love of GOD, are *divine*, and they are the principal ones. Such as are referred to GOD, yet by some internal or external act and token of man intervening as by antecedence and consequence, these are called moral *virtues*. The four principal ones are Prudence, Justice, Fortitude, Temperance.—(See them explained, Moral Instructor, p. )

Q. What is meant by *Morality*? By *Morality* is meant the rational, right, and due regulation of the life and conduct of man as a rational and social being, also as a christian: and the tenor of his life thus regulated by conscience and reason is termed the morals of man, and it entitles him to the epithet of a *moral man*. Q.

When did *religion*, as the worship of the Supreme Being GOD, first exist? A. *Religion* existed at the moment GOD had created man; it is coeval with man.

Q. Whence is *religion* coeval with man? A. *Religion* is coeval with man, because no sooner had GOD created man, and settled him in Paradise, which GOD had prepared for his dwelling-place previously to his being created, than GOD endued man with understanding, by which he might know his Creator, with a heart to love Him, and with a will to obey Him. GOD thus stamped on his soul and impressed the very image of Himself on man. GOD moreover, by this impression of His own likeness on man, imprinted in his soul a law, teaching him his whole duty to his Creator and Sovereign Lord; He bestowed on him perfect strength and ability to perform whatever his GOD might require from him his creature. In a word, GOD enriched him with a clear  
and

and distinguishing light of mind to enable him to discern what was pleasing to his Creator, and what was not so, and to direct him in the execution of the one, and to restrain him from the other; enabling him moreover to persevere in good. This is termed the *original justice of man*.

*Q.* In what did the external act and exercise of *religion* consist? *A.* This consisted in the exact execution of any command, and in the faithful discharge of any duty, that God was pleased to lay on man, or appointed him to perform. Hence, when God had settled man in Paradise, He laid this command on him, “And He “ (God) commanded him (man) saying of every tree of “ Paradise eat thou, but of the tree of knowledge of “ good and evil eat thou not.”—Gen. ii. 16. By this command, God signified to man, and He gave him to understand, that He as his God, the Supreme Being and his Creator, was also his Sovereign Lord, the Lord of man equally as he was the Lord of all other created beings that man beheld in the heavens above, on the earth around him and under him. By that command, God also gave man an opportunity to approve and to acknowledge God’s supreme dominion over him, and his own dependence on God, by his willing and absolute subjection to him; also to give proof of it by his prompt and exact obedience; and by so doing, to evidence his filial love and fear of his Creator and Lord; in a word, to render the tribute internal and external of his religious worship to God his creator.

*Q.* Was the practice of *religion* continued by mankind? *A.* Yes; *religion* continued in practice among the progeny of Adam, Abel, Seth, &c. the children  
of



of Adam and Eve, and by their descendants throughout every age of the world. They professed their belief of a Supreme Being, (God;) also their *Religion* by the worship they paid Him, adoring Him, invoking Him, praising Him, and by exterior rites testifying to Him the interior sentiments of mind and heart. The principal of these exterior tokens of worship was *Sacrifice*. [Of this principal act of religious worship, particular notice will be taken in the sequel of this work.]

Cain, the first-born of Adam and Eve, was a husbandman; and “after many days he offered of the fruits of the earth gifts to the LORD.” Abel, the second son “offered of the first-begotten of his flock, and of their fat, to the LORD. And the LORD had respect to Abel and to his offering; but to Cain and to his offering He had no respect.”—Gen. iv. The LORD evidenced his gracious acceptance of Abel’s religious worship of Him by his sacrifice, because He saw it proceeded from his heart, full of simplicity, uprightness, and devotion, without the least tincture of guile and dissimulation. And though not mentioned, yet it may be supposed, that GOD shewed his acceptance by some external and visible token, such as fire descending from heaven and consuming the victim offered; (seeing that by the like tokens He in process of time thus showed his acceptance;) while the offering of Cain received no such token, nor any other. Hence David in after-times thus addressed GOD: “I know, my GOD, that thou provest the hearts and lovest simplicity, wherefore I also in the simplicity of my heart, have joyfully offered all these things to thee.”—Psalm xxix. 17.

But to Cain the LORD said, “Why art thou angry? If thou do well, shalt not thou receive? but if ill, shall



“not sin be forthwith at the door?”—Gen. iv. 6. From the different dispositions of the two brothers in their performing this religious act of divine worship, and from God’s gracious acceptance of the one, and of his rejection of the other; it is evident that the externally religious worship of God without the due disposition of mind and heart availeth nothing in the sight of God, but is rather a mockery. “This people (saith CHRIST) honoureth me with their lips, but their heart is far from me, and in vain do they worship me.”—Matt. xv. 8. In the like manner with respect to religion in general and the Church, if not well-grounded in divine faith and authority.

Previously to treating more at large on these subjects, it is to be observed, that the state of the *Church* and *Religion* was always visible and discernible by special marks; that it always consisted of good and bad members, though it afforded every means to become the one and to avoid the other. Moreover, that under the law of nature, the law of Moses, and under the new law, the law of the Gospel, the Church was always ruled and governed by one head and chieftain, with a continued succession.

### § 3. *Preliminary Inquiries.*

The first important inquiry to be made and solved is, Where is the doctrine of CHRIST, the Christian doctrine? the religion of CHRIST, the Christian religion, and the Church of Christ, or the Christian Catholic Church, to be found, and the doctrine, &c. to be learned?

To this triple inquiry the reply is obvious: “Ask of the days of old that have been before thy time, from the day that God created man,” if God ever did so, “as to take to Himself a nation out of the  
“midst

“ midst of nations?”—Deut. iv. 30. “ Ask thy father,  
 “ and he will declare to thee; thy elders, and they will  
 “ tell thee ”—Ibid. That “ God sent his Son, that He  
 might redeem mankind from the captivity and slavery  
 of the Devil, from sin, from the blindness and ignorance  
 of mind occasioned by sin, “ to give knowledge of  
 “ salvation to his people, to enlighten them that sit in  
 “ darkness and in the shadow of death; to direct their  
 “ feet into the way of peace” with an offended God.  
 Luke i. That so “ He might make to Himself an  
 “ acceptable people, a pursuer of good works.”—1 Tit.  
 ii. And that “ when the fulness of time (the time  
 “ pre-ordained by God from eternity) was come, the  
 “ Son of God, the only-begotten Son, who is in the  
 “ bosom of the Father,” (John i. 18) descended from  
 heaven, was made man in the womb of a virgin, (Mary)  
 was born of her in our nature, Man-God, dwelt among  
 mankind, and was conversant with them, &c. He  
 taught and instructed mankind in the ways of justice and  
 piety, in the knowledge, love, and fear of God, as  
 many as were of *good-will* to listen to his doctrine, of  
 which He saith, “ My doctrine is not mine, (merely as  
 “ man) but his that sent me.”—John vii. 16. Ask  
 again, and they will declare to you that this same Son  
 of God, Man-God during the course of his life here  
 on earth, and of his preaching to mankind, called and  
 aggregated to himself, and to his particular service and  
 purpose, twelve poor and illiterate men, to be as it  
 were instruments in his hands towards executing his  
 design of building a spiritual ark in the New Law, in  
 which mankind were to be spiritually saved, as they  
 were corporally saved from drowning in the deluge,  
 who were with Noah in the ark at that time. The

ark of the New Law is the Church which CHRIST himself founded and built on a rock, and of which Church he established his Apostles a secondary foundation, CHRIST himself continuing to be “the corner-stone.” Ephes. ii. To these Apostles CHRIST gave command, and authorised them to perpetuate it by themselves and by their successors to the end of time; thus they co-operated with CHRIST accordingly as He commanded them to do. Within this ark of the New Law, the Church of CHRIST, were to be collected and enclosed the true believers in CHRIST, his doctrine, &c. “And the LORD increased daily together such as should be saved.”—Acts i. Ask now thy elders, who they of old were, whom GOD took to “Himself a nation out of the midst of “nations?” And they will declare they were the children of Israel. Ask again thy elders, who are they under the New Law whom Christ takes to himself *to make an acceptable people, a holy nation, a pursuer of good works?* And they will declare to you, as many as are willing to receive Him, “the true light which “enlighteneth every man” that listens to his doctrine, believes and embraces it, who “believe in his name,” and who enter by the door into his sheepfold, (his “Church, of which he is shepherd) who hear his voice, “obey it, and follow Him.”—John x. In a word, the society of all true believers in Him, the faithful in CHRIST enclosed in his fold, the Holy Catholic Church; seeing that, in that church alone, the Church of CHRIST, is taught the Christian Catholic doctrine and religion, the true worship of GOD. It is this church alone that is builded on the foundation of the “Apostles and the “Prophets, JESUS CHRIST himself being the chief “corner-stone, in whom all the building being framed “groweth



“groweth up into a holy temple in the Lord, in whom  
 “you also (true believers) are builded together into a  
 “habitation of God in the spirit; an acceptable people,  
 “a pursuer of good works, adoring God in spirit and  
 “in truth; for the Father seeketh such to adore Him.”  
 John iv. 23; Ephes. ii. 20, 21; 1 Tit. ii. 15.

It may again be inquired, (indeed such ought to be the inquiry of every individual Christian who tenders his eternal salvation; yet more specially where there are so many different sects styling themselves different Churches, Religions, &c. in like manner where there may be doubt or question about the real and true Church.) And the inquiry, in these cases, becomes of importance and necessity, where it exists and is to be found? This *Church* is pointed out clearly to every one in the creed, framed and taught by the very Apostles of CHRIST. “I believe the Holy Catholic Church.” Observe: Not this or that church, national, &c. holding and teaching as many different doctrines; for thus none would be *Catholic*, that is, the *Universal Church* of CHRIST: for CHRIST is not divided.

This *Creed*, drawn up by the Apostles before they separated and dispersed, going to preach to all nations, as CHRIST had commanded them to do, (Matt. xxviii.) was to be the standard and uniform badge of their doctrine; and by the belief of the different articles contained in it, the true and faithful disciple of Christ, the faithful Christian was thenceforth to be known and distinguished from the infidel and unbeliever, who received not the doctrine taught by the Apostles, and by the Church which CHRIST had then established. “This is the word of faith we preach, but all do not obey the Gospel;” for Isaiah saith, “LORD! who has believed  
 “our

“our report?”—Rom. x. 8. This creed is the summary of the Christian faith and hope.

This *Catholic Church* comprises the whole society of faithful Christians throughout the world, of all nations that believe in God and in his Son JESUS CHRIST whom He sent as a “leader and master to mankind in the way “to heaven.”—Isa. lv. Yet! Christians, those only that believe with *divine faith*, that is, with a faith grounded on the infinite wisdom, veracity, and power of God, revealing his divine truths to his Church; and moreover whose faith is similar to the Church, that is, *universal*, believing all and every particular article of faith taught by the Church. For as Christ is not divided, so neither is his Church, nor the faith of his Church.

Of this *Church*, CHRIST was, during his stay on earth, the visible head and chief ruler, as He was the founder. And though now ascended into heaven and invisible to mankind, He yet continues to be one and the same head and ruler, governing, directing, and guiding it by his divine spirit, according to his promise made to his apostles. “I will send the Paraclete, the Holy Ghost, (Divine Spirit) the spirit of truth. He will teach you, and abide with you for ever. Behold I am with you all days, even to the consummation of the world.” John xiv. 15; Matt. xx.

Though CHRIST Man-God is not personally on earth, now ruling as the visible head of his Church; yet is He so in the person of a visible head appointed by Him, acting in his name and by his power. For as when He was on earth He ruled his Church, Himself as chief, and by his apostles with subordination to Him; so does He continue to rule by his divine spirit in the person of one visible head, and other apostles as it were, with like

like subordination to that one head. This one head appointed by CHRIST while on earth was St. Peter, the first and chief of his apostles. To St. Peter, when CHRIST first called him to be his disciple, he said, "Thou art Simon the son of Jonas: thou shalt be called Cephas, which is interpreted Peter," (rock.) And when Peter answered to the question asked by CHRIST, Who he was? "Thou art CHRIST the son of the living GOD." CHRIST said to him, "Blessed art thou Simon Barjona, because flesh and blood (human wisdom and persuasion) hath not revealed it to thee, but my Father who is in heaven," (infinite divine wisdom and veracity, truth itself.) Matt. xvi. 18. Wherefore "Thou art Peter, and upon this rock I will build my Church, and I will give to thee the keys of the kingdom of heaven;" to thee, the chief of my apostles, to be also the visible head of my Church, over which I appoint thee my vicar, substitute on earth: "Feed then my lambs, feed my lambs, feed my sheep."—John xxi. 16, 17.

Thus as CHRIST in person, Man-God, while on earth ruled his Church as the head of it, and aggregated his apostles to act with him in order to the continuance of the Church which himself had founded, and to secure it from failure, yet with due subordination to Him the head "and the corner stone of the building:" in like manner St. Peter, after CHRIST ascended into heaven, continued his substitute, head of the Church, to rule it as such, together with the other apostles; yet they in like manner with subordination to St. Peter, CHRIST's substitute. So after this manner the Church has continued to the present age and times. But it may now be enquired, How does CHRIST at this very time continue by his divine spirit to govern his Church by a visible head of



of it, seeing that neither CHRIST himself, nor St. Peter, nor any one of his apostles, is now on earth?

To this inquiry, the same reply is made as to the former. "Ask of the days of old that have been before thy time," from the day on which St. Peter closed his divine commission and prerogative of head of the Church, and sealed it with his blood, by dying on a cross, as his divine Lord and Master had done previously to him: "Ask thy Father, and he will declare to thee; ask thy elders, and they will tell thee;" that Christ, to every purport of perpetuating his Church, according to his promise made to St. Peter and the other apostles, fulfilled this his promise, from that time to the present, by a continued succession of a visible head of his Church in the person of the Bishop of Rome, (the Pope;) from the decease of St. Peter, then bishop of Rome, who was succeeded immediately, and with the like prerogative, by St. Linus, and so on to the present Bishop of Rome and Pope Pius VIIth. Ask then thy elders, historians of credit and authority, and they will declare to thee, and aver the truth of this regular and uninterrupted succession of one head ruler of the Church of Christ, the Holy Catholic Church.

This *Head* of the Church, in the person of the Bishop of Rome, bears the appellative of the *Pope*, in Latin *Papa*, signifying *Father*, denoting him to be the common spiritual father of all the faithful in Christ, lambs and sheep. This same name was anciently given to every respective *bishop* of a diocese. The Greek Church continues yet the same episcopal epithet. But in the first Council of Toledo, A. D. 400, the name *Papa*, *Pope*, was appropriated solely to the Bishop of Rome, who alone holds it now-a-days, as the general Spiritual Father of the

the Church of Christ, the Holy Catholic Church, and of all the faithful within the *fold* of that Church.

The design of Christ throughout this whole proceeding in the œconomy of his Church, viz. of establishing *one fold* the Church, and one *shepherd*, one chief, was, that thenceforth mankind should no longer be (as they had been till his coming, nor be hereafter) “as children tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive;” (Ephes. iv. 14;) but that there might be one body, and one spirit, one fold, the Church; one shepherd, the Head and Chief; and one doctrine, the Christian Religion.

If again it be enquired, where now does this *one fold* of CHRIST subsist, attended by *one shepherd*, the one Holy Catholic Church, which we profess in the Apostles’ Creed? Again the reply is, “Ask of them that have been before thy time; ask thy elders, and they will tell thee,” that it subsists now where it subsisted in the days of old, from the beginning. Ask your grandfathers and great-grandfathers where it subsisted in their days, a century or two past? They will tell you, that it subsisted in the Church known to them under the appellation Holy, Catholic, Apostolic, and Roman Church; than which Church there was no other existing; and in the belief and the communion of this same Church we your ancestors and progenitors lived and died members of it. And know ye, moreover, that in this same Church were held, as in the times of the Apostles, general Councils, the sacred depositories of divine truths; and these Councils were received and revered as such by

by all truly faithful Christians, named as we, and they all were, Roman Catholics.

Of such Councils four are specially notorious to yourselves, our descendants and heirs by birth, though not such by communion of our faith and Church. Of these Councils you even profess your faith, and adhere to them among your Thirty-Nine Articles, holding them to be as sacred as Holy Scripture; and this profession you make occasionally with an oath. But, alas! strange your self-contradiction, when you oppose and reject the very Church in which these Councils are sanctioned, and by which they are handed down to you!

These four Councils are, first, that of Nice; the Nicene Council opposing and condemning the Arian heresy; held A. D. 325, under St. Sylvester, then the Bishop of Rome, and Pope, a successor of St. Peter, and the Supreme Pastor, the Head of the Holy Catholic, Apostolic, Roman Church. The second Council, that at Constantinople; Constantinopolitan against the Macedonian heresy; held A. D. 381, under St. Damassus, another successor of St. Peter, also the Bishop of Rome, and the Pope. The third Council, that of Ephesus, against the Nestorian heresy; held A. D. 381, under St. Celestine, a successor of St. Peter, also the Bishop of Rome, and the Pope. The fourth Council, that of Chalcedon; held A. D. 431, under St. Leo the Great, a successor of St. Peter, the Bishop of Rome, and the Head of the Church, against the Eutychian heresy. [Of these Councils and Heresies further mention will be made in the sequel.]

These Councils profess with respect to the Church, "I believe one Holy Catholic and Apostolic Church," (Nic. and Const.) and the doctrine laid down, professed, and



and taught by them is consonant to the doctrine taught by CHRIST and his Apostles, therefore grounded on *divine revelation*; according to the promise that CHRIST made that his Divine Spirit should abide with his Church, and teach her his divine truths; and that the gates of hell (errors, heresies, &c.) should never prevail against her. Hence the doctrine of the Church by her Councils is as the *prophecies of old* were, “not by the will of men at any time, but the holy men of God,” (the rulers and governors of his Church) “inspired by the Holy Ghost.” Hence it was, that the Apostles sanctioned the decrees of their Councils by this divine signature, “It hath seemed good to the Holy Ghost and to us, to lay &c. to them that believed in his (CHRIST’S) name.” 2 Pet. i. And on the same ground of divine authority, the Church continues to hold her Councils; sanctions and publishes her present decrees, “not of the will of the flesh, nor of men, but of God;” taught and guided by his divine spirit; “it seemeth good to the Holy Ghost and to us,” &c.

Hence again; whatever doctrine of faith and religion is not consonant to and in contact with the faith and religion of the Holy Catholic Church; whatever doctrine cannot stand this test, and is in the least essential point derogatory to it, that doctrine is spurious, heterodox, &c. It is not the original, orthodox, Christian, and Catholic doctrine of the Apostles, nor of the primitive times. It is the doctrine of some sectary, either separating himself from the Catholic Universal Church, or setting himself up a broacher of a new and false doctrine, on no other ground than that of his own opinion, conceit, weak reason, and understanding; “teaching (as CHRIST saith) the doctrines of men,”

Matt.

Matt. xv. in opposition to the sterling, orthodox, and divine doctrine of the Catholic Church. It is thus sectaries introduce their erroneous doctrine, grounded merely on *human persuasion*, by no means on divine revelation, the only basis and standard of orthodox faith and religion, as St. Paul declares of his doctrine: “Not (saith he) in the persuasive words of human wisdom do I preach, nor have I learned it of men; that your faith may not stand in the wisdom of men, but in the power of GOD, shewing his Spirit.” 1 Cor. ii. 4.

A further enquiry is, Does this same One Holy Catholic Church subsist at this present time? *A.* Yes; it does subsist one and the same Holy, Catholic, Apostolic, and such in the *Roman Catholic Church*.

Seeing then that in these times there exist so many jarring sects in point of faith, religion, and church, and religious doctrine, holding and teaching doctrine contradictory the one to the other; as the Apostle observes, “I am of Paul, I am of Apollo,” &c. I am a Protestant of the Church of England; I am a Lutheran, Calvinist, Presbyterian, Unitarian, Anabaptist, Moravian, Methodist, &c.; by reason of such disparity of human opinions, persuasions, &c. it may not be improper to advise, “Stand, saith the LORD, on the ways, and see and ask for the old paths, which is the good way; and walk ye in it, and you shall find refreshment for your souls.”—Jer. vi. *Refreshment*, by divine faith and hope, the grace of GOD bestowed by the holy sacraments instituted by CHRIST to that end, to the forgiveness of sins, &c. as professed by the Creed. Walk then in that good way; for “there is a way (in point of faith and religion) that seemeth to a man (guided only by his weak reason and understanding) right, and  
“ the

“ the latter ends thereof lead to death.” - Prov. xvi. 25.  
 “ But (alas!) they said, we will not walk, we will not  
 “ hearken;” (Jer. vi. 16.) nor communicate with the  
*Roman Catholic Church*. Wherefore, “ Hear, ye na-  
 “ tions, (sects) and know destruction is thy own, O  
 “ Israel.” Hosea xiii. 9.

It may yet further be asked, Whence is it that this One Holy Catholic and Apostolic Church subsists only and solely in the *Roman Catholic Church*? Replied: Let them ask their elders; ask also as to the appellative *Roman* added to the four other marks of the true Church, whence and on what occasion the original authors of the Reformation assumed to themselves the appellative *Protestants*? thence they will know the reason and ground of the additional distinctive mark *Roman*.

It is confessedly known and acknowledged, 1<sup>st</sup>, That the One Holy Catholic Church is builded on “ the  
 “ foundation of the Apostles and the Prophets, JESUS  
 “ CHRIST himself being the corner-stone;” (Ephes. ii.)  
 and 2<sup>dly</sup>, that St. Peter was appointed by CHRIST to be the Head and Chief Pastor of his fold the Church.  
 3<sup>dly</sup>, That from the time of the decease of St. Peter, there has been a regular succession as to a Head and chief ruler of the Church, surviving in the person of the Bishop of Rome, the Pope, to the present Pope Pius VIIth. 4<sup>thly</sup>, That even St. Paul is panegyrist for the Church of Rome, when writing to the Romans (converts from Paganism to the faith of CHRIST) during the time of St. Peter, then Bishop of Rome, he thus addresses them: “ and you at Rome, the beloved of God,  
 “ because your faith is spoken of in the whole world;” (Rom. i. vi. 8) therefore was their faith Apostolic, learnt from St. Peter himself, and confirmed later by  
 St.



St. Paul preaching at Rome. Their *faith* then and *religion* were also Roman Catholic faith and religion, as members of the Church of Rome, under the rule and government of St. Peter, Bishop and Pope. *5thly*, That all other Churches, as societies of believing Christians, throughout the world, paid due submission and subordination as to faith and religion to St. Peter, and they held communion with his Church by the same faith and religion. Thus was the *Church of CHRIST*, at the very commencement of its establishment, the *Roman Catholic Church*; yet not so explicitly characterized by the appellative *Roman* till a later period, of which notice will be taken in the sequel. *6thly*, This present subsisting Roman Catholic Church is the only Church that can on solid grounds of facts, &c. trace her existence from the Apostles, by ascending from the present Roman Pontiff Pope Pius VIIth, in a continued precedency of the one and the other Pope to St. Peter the Apostle of CHRIST, and the first Bishop of Rome, and first visible head of the Church, appointed by CHRIST himself, “feed my lambs, feed my sheep,” &c.; in the like manner of succession from the same Apostle to the same Pius VIIth. This convincing proof of fact so prevailed with St. Augustine, that on and after his conversion from the Manicheism heresy to the faith of the Roman Catholic Church, he announced, “What holds me in the Church is, the succession of Priests from the very See and Chair of Peter to the present Bishop.”—Lib. ii. *contra Faustum*.

*A short Narrative of the Person of ST. PETER, as to his Spiritual Supremacy, Headship, Authority, and Government of the Church.*

St. Peter, the prince, first and chief of the Apostles of Christ, remained nearly five years in Judea; he then betook himself to Antioch, and there he fixed his seat for the space of seven years. In the interval of his stay at Antioch, he (as the Head of the Church) visited the society of the faithful Christians in the neighbouring provinces, viz. Pontus, Asia, Cappadocia, and Bythinia. To these Christians he addresses his Epistle, "Peter, an "Apostle of JESUS CHRIST," &c. (Pet. i.) From Antioch, in the eleventh year after the passion of CHRIST, he returned to Jerusalem, where he was imprisoned by Herod, whence he was miraculously delivered by an angel. In the second year of the Emperor Claudius he went to Rome, and there he fixed his seat, that will continue to the end of the world, as to the supreme authority of the Church. In the seventh year of his pontificate, the ninth of Claudius, and eighteenth from the passion of Christ, he was compelled to leave Rome, by an edict of the Emperor decreeing banishment against all the Jews indiscriminately. In the same year he was present at the Council held at Jerusalem. When the Apostles were about choosing an apostle as substitute to Judas Iscariot, and they were assembled to that purpose, "Peter rising "up in the midst of them, (as their chief) addressed "them, saying," &c. Acts i. 15. In the same manner, when they were assembled at the descent of the Holy Ghost, "And others mocking said, &c. But Peter "standing up with the eleven, lifted up his voice, and "spoke to them." Acts ii. 13, 14. On another occasion,

sion, "Peter, filled with the Holy Ghost, said to them, "Ye princes of the people and ancients, hear;" &c. Acts iv. 8. And on many other occasions he evidenced his spiritual supreme authority, as the Chief of the Church. Claudius being dead, St. Peter returned to Rome, and there he suffered death on a cross, (as CHRIST, his Lord and Master, had suffered and died on a cross out of the gates of Jerusalem) in the fourteenth year of the Roman Emperor Nero, and in the twenty-fifth year of his (Peter's) Pontificate at Rome. St. Peter was succeeded in his Pontificate, and as the Head of the Church of CHRIST, the Holy Catholic Church, the Roman Catholic Church, by St. Linus, Bishop of Rome, and the Pope.

St. Paul observes, "there must be heresies," 1 Cor. xi. 13; yet not as of necessity, nor of the will of God, but in consequence of the corruption of human nature, and the perverseness of the human mind and heart. Since the fall of Adam from *original justice*, man is "prone to evil from his youth," Gen. viii. However, such heresies serve in the New Law, as they did in the Old, to illustrate the firm and steady faith of the true and faithful Christians, believers in CHRIST, and real members of his Church; as St. Paul observes, "that they who are approved may be made manifest;" 1 Cor. xi. 19. So in the Old Law they served to distinguish the *sons of God* from the *sons of men*. Heresies have occasionally sprung up in the Church, from the very commencement of its establishment, as tares do amidst the wheat. By whom is this done? CHRIST tells us, "An enemy (Satan) hath done this;" Matt. xiii. CHRIST by himself and by his Church hath sowed the good seed of his doctrine in the minds of men, and he  
continues



continues to do the same at all times by the Ministers of his Church; "he that hears you, hears me." But "the enemy (Satan) cometh, and taketh the word out of their heart, lest believing, they should be saved." —Luke viii. 12. Lamentable! yet true is the prediction of CHRIST: "A man's enemies (enemies to CHRIST himself, and to his Church) shall be they of his own household," (his Church, and the Ministers of it.) This has been fatally verified by those who among others were nourished up in the "words of faith and of good doctrine;" some of them even sacred by their function in the Church, like Judas. "Thou, a man of the same mind, (faith and religion) who didst take sweet meat (participating the holy sacraments) together with me in the house of God;" (the holy Catholic Church)—Psal. liv. Oh! "I have brought up children, and exalted them, but they have despised me; for they have sinned against me, they have turned their back on me."—Psal. xvii. Lam. ii. Jer. xxxiii. Fatal effect all this of the pride and self-conceit of men! But, alas, "Woe to thee! thou that despisest me; shalt not thou thyself be despised, when thou shalt have made an end of spoiling" my doctrine by thy erroneous doctrine, and by thy *persuasive words of human wisdom*? "Thou shalt be spoiled," (Isai. xxxiii.) stripped of thy first faith, become corrupt in thy morals, and cast forth from my Church by denunciation and with anathema, because thou wouldst no longer hear my Church. Thou shalt therefore be to me as a heathen; "depart from me, you that work iniquity;" (Matt. vii. 29.) Heretics of old! Heretics of latter times, Luther, &c.

§. 4. *Brief Narrative of the state of the Roman Catholic Church in England, from the Years of our Lord 182, 596, to 1530—I.*

It is an incontestable truth of fact, that England (primitively Britain) was, like other nations, at the time of the coming of CHRIST, buried in infidelity and Paganism; also, that many nations, in process of time, received and embraced the Christian faith which CHRIST had taught, and practised the religion he had established, as the only faith and religion, by the profession and practice of which mankind was to be delivered from Paganism, heresy, &c. and to be saved eternally after death. It is again an incontestable fact, that the Holy, Catholic, Apostolic, and Roman Church was the Church that received our Pagan ancestors into her bosom and pale, on their conversion to the Christian faith and religion; and that this same Church and religion was the only Church and religion in this nation. If then the nation in process of time became Christian, it became also Catholic, as a part of the Universal Church, and Apostolic as to faith and religion. And if it became a part of the Christian, Holy, Catholic, and Apostolic Church; by a necessary consequence it became *Roman Catholic*, evidenced by an incontestable fact, attested by Ven. Bede, Eccl. Hist. b. i. c. 4, as follows.

During the reign of the Roman Emperor Marcus Antoninus Verus, who ascended the throne A. D. 156, Lucius, the king of the Britons, sent messengers to St. Eleutherius, then the Bishop of Rome and the Pope, signifying to him his desire of becoming a Christian, and requesting the said Pope to give proper directions to forward and to complete his desire. Accordingly, St.

Eleutherius

Eleutherius sent over from Rome to Britain St. Fugatius and St. Damienus, who baptized King Lucius and many others. Hence historians style Lucius on his conversion the first Christian king in Europe. Evident then it is that the faith and religion which Lucius embraced by baptism, and which he after practised in life was *Roman*, and that of the *Roman Catholic Church*. This fact is thus attested. Eleutherius received a letter from Lucius king of the Britons, who desired to be made a Christian by his command. Lucius obtained his request. The Britons, who with their king received baptism, and embraced the Catholic faith, and such as in process of time received the same, kept their faith entire and inviolable, under undisturbed peace, to the time of the Roman Emperor Dioclesian. This emperor, after having persecuted different nations because of the Christian faith and religion, in the year 305, extended his persecution to the Christian Britons. Of these, as of other nations, many sealed their Christian faith with their blood, and received the crown of eternal glory, a recompense of their fidelity to God, his divine faith, Church, and religion.

“Let us now (may we say) praise men of renown, and our fathers in their generation; they have left a name behind them, that their praises might be related.” Ecclus. xlv. Among these Christian champions stands forth St. Alban, the protomartyr of England, who first witnessed his Christian faith, and sealed it with his blood and death; who, when a Pagan, harbouring a persecuted Christian priest, and by his example being converted to the Christian faith, offered himself a sacrifice in the place of his guest and spiritual master; thus fulfilling what CHRIST teaches his disciples: “Greater love than this no man hath, that a man lay down his life for his



"friends."—John xv. 12, 13. Numbers of other Christians endured the like for the sake of CHRIST, his Church, and religion, even then Roman Catholic.—Bede, *ibid.*

When this storm of persecution had ceased, those British Christians, who during its continuance had concealed themselves in woods and caverns, according to the direction of CHRIST, "when they shall persecute you in this city, flee into another;" (Matt. x. 23.) then stepped forth, and appeared in public, and rebuilt the churches that had been levelled with the ground; they erected monuments to the memory of their Christian brethren slain for the faith and religion of CHRIST, truly holy martyrs of CHRIST.

Peace and tranquillity being then restored to the Church, it continued till the Arian heresy reached and infected the British Christians, about the year 313. Let it be observed here, as a pledge of the existence of the Roman Catholic Church and religion in those early days; that in A. D. 314, three British Bishops assisted at the Council of Arles, held against the Donatist heresy; viz. Eborius of York, Restitutus of London, and Adelfius of Lincoln.

About the year 430, St. Palladius, a Roman Bishop, was sent by Pope Celestine to the Christian Catholic Scots, to govern their Church as their Bishop; consequently they were a part of the Roman Catholic Church. About this time, 449, came into England from Germany the Saxons, Angles, Jutes, and Pagans, invading the nation. They carried fire and sword throughout the whole nation, destroyed public and private edifices of Christian and divine worship, slaughtered the Priests at the very altar, also Bishops and Christians indiscrimi-  
nately,

nately, to so great a number, that there were scarce left any Christians to bury their slain brethren. Some of the surviving Christians betook themselves lamenting into distant countries beyond sea, while others remained, leading a poor and miserable life in woods, on rocks, and mountains, trembling under apprehension of death from their Pagan persecutors.—Bede.

Previously to this, about the year 394 or 408, the Pelagian heresy, broached by Pelagius, a Briton, (of whom and his heresy mention will be made in the sequel) diffused its poison among the British Christians. Two Bishops, St. Germanus and Lupus, came from France, and by their zeal and preaching allayed the pestiferous Pelagian doctrine. St. Germanus confirmed his Christian Catholic and Roman Catholic doctrine, by the miracles he wrought; attested by Ven. Bede, b. i. c. 18. Though by reason of such dreadful persecutions, and, yet worse, poisonous heresy, the Catholic Church suffered, as to its members, loss and damage; yet not to the substance of its faith and religion; this was not destroyed nor abolished, but it continued amidst the few, “the little flock,” surviving, who, like the “few olives that are remaining” after gathering, shall lift up their voice and praise, “when the LORD shall be glorified in doctrines, in the isles of the sea.”—Isai. xxiv.

During the stay of St. Germanus among the British Christians, the Saxons and Picts warring against the Britons, they (the Saxons, &c.) were defeated by the Britons under the conduct of St. Germanus. His Christian army, converts from Paganism, heresy, &c. recently refreshed by the salutary life-giving water of baptism, (whence Bede names them the wet or watered army) proceeded under their Apostolic leader, “strong in  
“ faith,



“faith, having on the breast-plate of justice, bearing the sword of the Spirit, and feet shod with the preparation of the gospel,” to engage their enemies; shouting on the instant, as directed by their Apostolic leader, with one voice and heart their war-whoop and signal, *Hallelujah!* intoned first by the attending priests; and off-hand engaging, they totally routed their enemies, plundered their camp, and joyfully bore away the heavenly palm of victory. The Bishops were triumphant over the enemy, without shedding blood: on a victory gained by Christian faith, not by force of human strength and weapons; CHRIST (as it were) engaging the enemy, fought under his Apostolic leader.—Bede.

The holy Bishops, having settled the Christian British Church in tranquillity of faith and religion, returned to France. Not long after their departure ensued civil wars, and by reason of these and other befalling disasters, neither the Saxons nor the Angles could be brought to embrace the Christian faith; and moreover, very few (as Gildas relates, weeping) retained the Christian principles and doctrine that the two holy Bishops had preached to them. Yet the Divine Goodness did not abandon his little flock still remaining stedfast in his divine faith; but he destined other worthy and holy preachers of his faith and religion to support and preserve the continuance of his Catholic Church amidst an incredulous nation.

Accordingly, A. D. 592, Mauritius being the Roman Emperor, the fifty-fourth from Augustus, in the tenth year of his reign, St. Gregory the Great, then the Bishop of Rome and Pope, (the sixty-fifth from St. Peter) and succeeding Head of the Church; this holy Pope, by a special direction of Providence, the divine Ruler and

Protector



Protector of his Church throughout all nations, sent, in the like manner as preceding Popes had done, St. Augustine, and with him eleven other Roman monks and priests, with commission to preach the gospel to the English nation. On their arrival in England, they sent notice of it to Elthebert, then the powerful king of Kent, acquainting him with their purport of coming from Rome, viz. to make him a tender of a kingdom without end in eternal joys of heaven, if disposed to hear them, and to comply with their documents. The king permitted them to remain, and he ordered all necessaries of life to be furnished them. As his Queen was a Catholic Christian, the daughter of a French King, and she exercised her Catholic religion under the direction of a French Bishop, the King was not a stranger to it. He therefore appointed them a day of audience, and summoning them accordingly to appear before him, they discoursed to him on the subject of eternal salvation, the sole purpose for which they had come from such a distance. The King continued his kindness to them as to the necessaries of life, and moreover allowed them the exercise of their religious commission with respect to the administration of the sacrament of baptism, and celebrating the holy sacrifice of the mass. Many of his subjects embraced the Roman Catholic faith and religion, and were initiated in it by baptism, which they received from their hands. Shortly the King, well pleased with the modest, simple, and faintly deportment of the Roman missionaries, and beholding their doctrine confirmed by the miracles they wrought, was himself baptized by them, and he embraced the Roman Catholic faith and religion. Evident then is the existence of the Roman Catholic Church and religion in those early times.

That

That the Roman Catholic Church, as to *faith* and *religion*, continued the same through succeeding ages, is incontestably attested by creditable historians, even those who became inimical to it. Yet, many attempts were made against it by infidel invaders of the nation, viz. Saxons, Swedes, and Danes. By these, edifices of churches and monasteries were destroyed; priests, religious men and women, and Roman Catholic lay persons without number were massacred. But notwithstanding all this, the Roman Catholic Church, as to faith and religion, and the practice of it, continued firm and unshaken against the winds and storms of persecution, and the hatred of its enemies. *Ask them of the times that went before thee; ask your elders, and they will attest the reality of undeniable facts.* Fellow-citizens may ask the yet standing memorials of Roman Catholicity in the stately edifices of cathedrals, &c. by whom were they erected, and to what purpose? By Roman Catholics, their ancestors, and to the service and exercise of the Roman Catholic religion; and these edifices still bear the external signature of Roman Catholicity, by their sculptures, images, crosses, &c. though disgracefully mutilated, defaced, broken, &c. If asked, Who did this? it may be justly replied, *An enemy has done this*, by his instigation. Again; the very names of the saints in whose honour and under whose patronage the respective religious edifices were dedicated to God, attest the Catholicity of them. Those saints, when living here on earth, were they not members of the Roman Catholic Church? Undeniably. *Ask your elders*, whence are derived the festivals Christmas, Candlemas, &c. fasting-days, &c. noted in the calendars to be observed by N. N. Are they not from the Roman Catholic Church? *Ask them*



them of the days of old; ask your elders; ask of them the old paths. They will all unanimously declare them to be derived from the Church of Rome, the Roman Catholic Church; we your ancestors were members of that one only Church, and such were the Christians of this nation from the year 182, 596, to 1529—30.

§. 5. *Brief Narrative of the Rise of the Reformation, of the Protestant Church, and of that styled the Church of England.*

After the Roman Catholic faith, religion, and Church, had continued the space of 1299 years the regular and uninterrupted religious profession of the nation; and 1523 years from its first conversion to the faith of CHRIST, recorded with certainty; whence happened the catastrophe of the Church, national exchange, to that now styled *the Church of England*? Whence this event? Ask those who have gone before thee; ask your elders; consult creditable historians of those times and since; they will attest the real fact how this was done, and by whom. The enemy of mankind in general, *Satan*, in the first place; and secondly, those whom he instigated to be his abettors and instruments to work his iniquity.

In stating here the catastrophe of change, no facts will be related but such as are incontestably attested by creditable historians of the one and the other Church, Roman Catholic and Protestant.

It is well known and acknowledged by those who have adopted and continue to follow the principles of the reformed Church under the general appellative of the *Reformation*, that the author of it was *Luther*, about the year 1517. As to his person and profession of life, prior to his pretended reformation of the Church of  
CHRIST,



CHRIST, the Roman Catholic Church, it is also known that he was at the very time a member of that same Church, and moreover a sacred ministering priest of it, bound by that function to celibacy inviolably annexed to it, and with respect to his own particular person doubly bound to it by his religious vows solemnly made to GOD.

To this same Luther may be applied what Festus said to St. Paul, "Thou art beside thyself; much learning doth make thee mad;" (Acts xxvi.) and "knowledge puffeth up."—1 Cor. viii. A learned man he was, but elated on that score, self-sufficient, conceited. After some years bearing the sweet and light yoke of the LORD in the house of GOD; "nourished up in the words of faith and of good doctrine," (1 Tim. iv. 6) of the Roman Catholick faith and religion; at length, because thwarted on a particular occasion by Pope Leo X. by whom certain points of Luther's doctrine were condemned as erroneous, he (Luther) taking offence at it, no longer keeps any measure, but proceeds in an outrageous manner, reeking his revenge on the Pope by words and his writings. He shortly on his own authority assumes to himself the epithet of *Ecclesiastes*, the Preacher, sanctioning his function by a pretended revelation from JESUS CHRIST. He knowing well, from what the Apostle teaches, that *mission* (being lawfully sent by authority derived by succession from the Apostles) was necessary to an apostle and preacher of the Gospel, accordingly as CHRIST said to his Apostles, "As my Father sent me, I also send you;" (John xx. 21) Luther convinced of this; "how shall they preach unless they be sent?" (Rom. x. 15) and whereas he could not procure, either from the Pope, or any other legal superior,

superior, the requisite mission, he therefore announced his pretended mission from CHRIST himself, by proclaiming himself *I alone, all alone*.—Præf. Op. Witt.

This he did at first rather timidly, but many by degrees joining him, he then proceeded to a greater and more virulent length. And as to the supremacy of the Pope, which till then he had acknowledged, he denounces it to be the *kingdom of Babylon*; the Fathers and Doctors of the Church to be blind; of them he proclaims, “I care not a rush if a thousand Augustines or a thousand Cyprians stand out against me. I concern not myself what the Councils and the practices of the age say or do.” He blushes not to declare that his instigator of the Reformation is *Satan* himself, with whom he held conference.—Præf. de Abol. Missæ, tom. ii. Wittemb. fol. 244; 2 lib. de Serv. Arb. tom. ii. fol. 480; ibid. fol. 347, i. tom. vii. fol. 228, &c.

In the year 1525, this arch-reformer of the Church, notwithstanding the celibacy of his priestly function by ordination, and his special vow of continency by his religious profession, married Catharine Boren, a nun under the like vow of continency, whom he seduced to elope from her convent.

To such a reformer, then, may not the following brands of infamy be most appositely applied: “Ungodly man, turning the grace of GOD into riotousness;” (St. Jude) and thus realizing the words of CHRIST, “a man’s enemies are those of his own household.”—Matt. x. 36. Such in very fact was Luther, and several of his colleague reformers, abettors, and followers, as to priestly function, &c. Melancthon, Bucer, Œlampadius, Carlostad, &c. “Clouds without water, which are carried about by winds; trees of the autumn, unfruitful,

“ twice



“twice dead, going after other flesh, having given them-  
 “selves to fornication, despise dominion, blaspheme.  
 “Wo to them, they have gone in the way and contra-  
 “diction of Core. These are they who separate them-  
 “selves, their mouth speaks proud (false) things; having  
 “not the spirit of truth and the Gospel of CHRIST,  
 “walking according to their own desires in ungodli-  
 “ness.”—St. Jude.

Again, with respect to these Reformers apposite is the  
 inconsistency. “Doth a fountain send forth out of the  
 “same hole sweet and bitter water? Can the fig-tree  
 “bear grapes, or the vine figs? so neither can the salt  
 “water yield sweet.”—James iii. 11.

From such a turbid source and original as Luther was,  
 how can it be expected, that an orthodox, holy, even  
 rational, reformation of faith, religion, morality, should  
 or could possibly be effected? and wonderful is it that  
 any coolly reflecting Christian could ever have adopted  
 his principles and pretended reformation. Yet, behold,  
 “how small a fire, what a great wood it kindleth.”—  
 Ibid. His doctrine, as better suiting the corrupt nature  
 of mankind, inordinate passions, evil bent and inclina-  
 tions, *flesh and blood*, than the narrow and strait way of  
 the Gospel maxims, soon spread itself like a *canker* or a  
 contagious distemper: and, as many as adopted and  
 followed his doctrine, *erred*, like himself, *from the truth*.

But now, on supposition that some abuses may have  
 crept in amidst some members of the Roman Catholic  
 Church, as to discipline, at that very time, what wonder?  
 Does not the like happen, and is it not always inciden-  
 tal even to the best-regulated civil governments, from  
 the complexion of the individuals of mankind and ver-  
 satileness of human affairs? For that the like could  
 have



have crept in, as to any error of faith, doctrine, &c. the very thought and supposition of the like would be blasphemous to the solemn and divine words and promise of CHRIST with respect to his Church, against which her faith and doctrine even the gates of hell, Satan and all his wiles, should never prevail.

Wherefore, on the supposition that some abuses as to points of discipline had crept in, that needed to be reformed; will any coolly-reflecting and unprejudiced Christian agree that Luther, or any other individual or individuals of the like irreligious and immoral stamp with him, was the man, or were the men, proper to attempt it; of himself or of themselves, not appointed by any superior and legal authority, to effect it. CHRIST said to those whom He commissioned to preach the Gospel, and to reform the life and morals of mankind, "As my Father sent me, I also send you;" and "he that heareth you heareth me." Can it be supposed that Luther (notwithstanding his pretended revelation) received the like commission from CHRIST? Does he not, in contradiction to himself, disown it, and he dates it from himself, *I alone, all alone*, and from the infernal shades (as cited above.) Was Luther of the number of those men of whom it is written, "Holy men, who spoke inspired by the HOLY GHOST?" Was he the man to whom GOD could have said, "Behold I have given my words in thy mouth. Behold I have appointed thee this day over my Holy Church, that thou mayest pluck up, and destroy, and, waste and dissipate, and build, and plant."—Jer. i. Blasphemous would be the assertions! Neither Luther nor any of his colleague Preachers and Gospellers were the men; nor could they possibly be, while such as they were, destined

destined by GOD to amend any abuses even of discipline in the Church. No, they were too “ungodly men, denying, despising government, entangled in the pollutions of the world; and their latter state became to them worse than the former.”—2 Peter.

§ 6. *Whence the Epithets, Roman Catholic and Protestant.*

These first Primitive Reformers assumed at first the epithet of Evangelists, Preachers, Gospellers; as Luther had that of *Ecclesiastes, the Preacher*. The fore-mentioned epithets they retained till the year 1529: they then changed their name to that of *Protestant*, in contradistinction and opposition to the name of *Roman Catholic*, which they had borne while they were members of the *Roman Catholic Church*.

This appellative *Protestant* they appropriated to themselves, as a testimony of their opposition to the faith, doctrine, and religion of that same Church.

With respect to these two appellatives, *Roman Catholic* and *Protestant*, it is to be observed, scarce did the Christian Church and religion appear in public, than it was assaulted on all sides. Its professors were ridiculed by some, scorned by others, and persecuted in general. CHRIST had forewarned his disciples and followers of such ill treatment: “Behold I send you as sheep in the midst of wolves, and you shall be hated by all men for my name sake. The disciple is not above the master, nor the servant above the Lord. If they have called the good man of the house Beelzebub, how much more them of his household.”—Matt. x. 25. And St. John exhorts them not to be discouraged nor dismayed but to bear up against the stream with resolution: “Wonder not, brethren, if the world hate you.”

“you.”—1 John iii. 13. And St. Peter, “Dearly-beloved, think not strange the burning heat that is to try you; if you be reproached for the name of CHRIST.” 1 Peter iv. 12.

The faithful true believers in CHRIST and in his doctrine were at first known by the name *Disciples* (followers of CHRIST) and *Christians*; this last name was given them first at Antioch, A.D. 50. By this name they were distinguished from the infidel heathens, neither believing in GOD nor in CHRIST. In process of time, the society of Christians increasing and extending throughout every part of the known world, and by that means becoming universal, the Church then adopted the epithet *Catholic* to that of *Christian*: hence *Catholic Christians*, members of the *Catholic Church* professed in the Apostles’ creed. By this additional epithet they were distinguished from *Heretics*, that began to spring up and to spread their errors in opposition to the Christian Church. In process of time, to the aforesaid epithets was added that also of *Roman Catholic*, as a further distinguishing mark of the faithful of CHRIST and of his Church. St. Irenæus, as early as 184, gives for reason of the additional epithet *Roman*, in his treatise against Heretics, and treating on the Church of Rome, founded by St. Peter and therefore *Apostolic*, saith, “To this Church, because of its supreme power, the whole Church or society of the faithful, wherever they may be, must unite, in which the tradition of the Apostles is maintained by all the faithful of every nation.” The true Church of CHRIST was then known to be, as it is at this present time, *Catholic*, *Apostolic*, and *Roman*. Yet was not the appellative *Roman* so explicitly annexed, till later times, when a more particular



ticular occasion required it. [Of this, notice will be taken hereafter.]

*Heresies* still arising and increasing, and the authors of them, to cloak and sanction their erroneous doctrine with seeming plausibility, and to invigle others to join and embrace their errors, continued to style themselves *Catholics*; however, (as St. Cyril observes) they laboured in vain to appropriate and retain the epithet. It then became requisite to annex to *Catholic* and *Apostolic* that appellative *Roman*, as the test and discriminate characteristic of such as were truly *Catholic Christians* by name and profession of the Catholic faith and church. Hence those only were to be reputed true members of the Holy Catholic Church, who held communion with the *Church of Rome*, professed her doctrine, and paid due submission and obedience to the Pope, as the supreme Spiritual Head, Pastor, and Ruler of the *Catholic Church*. Such then as refused this test, this communion, submission, and obedience, and who therefore consequently opposed the *Catholic Church*, and negatived their profession of the orthodox faith and religion; and who either had never entered into the one fold of CHRIST'S Church, or who, if they had once entered into it, now abandoned it; as St. John observes, "they went out from us, but were not of us; for if they had been of us, they would no doubt have remained with us; but that they may be manifest that they were not all of us."—1 John ii. 19.

After this manner acted Luther, the arch-reformer, his abettors, and succeeding heretics of the present times, refusing the like test of submission to the doctrine of the Church of Rome, and obedience to its ruler the Pope. Luther and others *went out from us*, abandoning the Roman Catholic Church; and in open declaration of  
their

their opposition and apostacy they assumed and appropriated to themselves the distinguishing characteristic by the appellative *Protestant* (a name till then unknown!) on the following occasion.

These reformers, Luther, &c. persisting in their contempt of the government of the Roman Catholic Church, rejecting her doctrine, and determined to separate themselves from her; drew up their profession of faith, known by the name of the *Confession of Augsberg*, A. D. 1530. This confession consisted of two parts; the one relative to the principal points of religion, the other to the usages, practices, and ceremonies of the Church; these last they stigmatized abuses. By order of the Emperor, a refutation of this *Confession* was read in a public consistory; but they listened not to any remonstrance, nor to the intreaties of the Emperor. He therefore published an edict against them the 19th of November, and on the 25th he treated with the Catholic Princes to join in the defence of *Religion*. The opponent reformers formed themselves in a league offensive and defensive against the Pope and the Emperor, by which they compelled the Emperor to allow them the liberty of conscience, toleration of their doctrine, to preach and to exercise it unmolested, till a general Council were convoked; to which they pretended to appeal from the decree of the Pope and the Emperor Charles V. relative to *faith, doctrine, &c.* and then making this public protestation against the Pope, they confirmed it by their appropriating the epithet *Protestant*, A. D. 1521.

§. 7. *Commencement of the Change of Religion in England, and Origin of the Protestant in England, under the Title of the Church of England.*

The canker of the *Reformation* soon diffused itself throughout Germany and other parts, and it quickly reached this nation. The King (Henry VIII.) was the first infected with it. He had been “nourished up in the “ words of faith and of good doctrine” (1 Tim. iv. 6) of the Roman Catholic Church. He, during his steady adherence to it, had written in the defence of it against the arch-reformer Luther; and by his defence he acquired the present additional motto to the royal arms, viz. *Defender of the Faith*, conferred on him by Pope Leo X. This faith, religion, and Church, Henry professed and maintained during twenty years of his reign. But, alas! “he that thinketh himself to stand, let him “ take heed lest he fall.”—1 Cor. x. 12. Henry at length (fomented by his lust, and elated with pride, self-conceit, and not bearing to be controled) becomes entangled in the like net of apostacy and error as his antagonist Luther was. He revolts against the Pope Clement VII. as Luther had against Leo X. Henry throws off his obedience to his spiritual supreme Pastor; and he assumes to himself the spiritual supremacy of that part of the universal Catholic Church existing in this nation, thenceforth named the *Church of England*. Thus he became an exact copy of the original reformer Luther, as to revolt, obstinacy, lust, and pride; and, as St. John observes, (2 Ep. v. 9) “Whosoever revolteth, and “ continueth not in the doctrine of CHRIST, hath “ not GOD.”



Before we proceed to describe Henry VIIIth, here it may be remarked, with St. Optatus and Augustine, that “anger is the mother of schism, ambition the nurse, and covetousness the champion to defend it.”—p. 41. “All who disturb the peace of the Church, do this, either blinded by pride, distracted with envy, or seduced by worldly covetousness, or by soft passions and lusts.”—Lib. iii. cont. Parmen. What Luther said of Henry, when his opponent, may justly be applied to Henry, when he became his copyist and disciple: “Henry, (said Luther) more foolish than folly itself, and at best as absurd as absurdity itself.” Henry, it may be said with St. Peter, “having eyes full of adultery, as an irrational beast,” (2 Pet.) sparing no woman in his lust, falls into the like lustful pit, and after of heresy, as Luther had done. Henry, after having lived and cohabited with his lawful wife Catharine of Arragon the space of twenty-four years, through a pretended and hypocritical qualm of conscience as to the legality and validity of his present marriage with Catharine, (in fact, through the rage of his lust towards Anne Boleyn) seeks a pretext of divorce from his lawful wife, in order to make, with some ground of plausibility, Anne his bed-mate. Henry was yet submissive to the Pope, as the Head of the Church, knowing that by him the nullity of his present marriage was to be sanctioned; and moreover, that if a divorce took place, a dispensation towards a second marriage was to be obtained from the Pope. Every means was taken to bring it to pass; however, as sufficient cause was not shewn for annulling the present marriage, consequently nor for a dispensation towards a second marriage, his petition was not admitted nor granted.

Henry, thus thwarted and frustrated in his libidinous attempt, treads in the steps of Luther; and like him, he, in revenge to the Pope, renounces his submission and obedience to him, consequently withdraws himself from any further connexion with the Roman Catholic Church; and completes his iniquity, by engaging in a pretended marriage with Anne, and takes her to bed with him, while yet his lawful wife Catharine was living. Finally, he peremptorily assumes to himself the spiritual supremacy of the Church in England, equally as he then held the temporal supremacy of the kingdom; hence the appellative the *Church of England*, or the *Established Church*. Of this event, thus writes Dr. Heylin, an eminent Protestant divine of the time: "This King, (Henry VIIIth) being violently hurried with the transports of some private affections, and finding the Pope appeared the greatest obstacle to his desires, he first divested him by degrees of that supremacy which had been challenged and enjoyed by his predecessors (the Popes) for some ages past; and finally, he extinguished his authority in the realm of England. This opened the way to the *Reformation*, to which the King afforded no small countenance, out of political ends." Having thus assumed to himself the title and authority of the spiritual supreme Head of the Church in England, he made the denial of this his supremacy by any of his subjects the crime of high treason. It is thus the Church of England originated, and became the established Protestant Church; and thus has it continued, with innovation on innovation, to the present time and age 1806. Thus originated the change of the Roman Catholic religion, established and professed in England from the years 152—1536, to the Protestant religion and the

the Church of England, after an uninterrupted series of 931 years. *Ask of the days of old; ask thy elders; they will declare and avouch the truth of this statement.*

But here it is to be observed, that though there was a temporary decadency of the public exercise of the Roman Catholic religion, and a falling-off as to some of the members of the Roman Catholic church, in the intervening years after 182 to 596, this was occasioned merely by the persecution of infidel invaders of the nation, not from any opposition of its members to her doctrine, &c. Those who at that time and on that occasion abandoned the Roman Catholic Church and religion, did not oppose its doctrine by any private opinion of their own. They relapsed into their former infidelity, from which they had been converted; but they never thought of forming a new church and religion, nor of reforming the present ancient and only one. Infidelity raised again its head, yet not so far as to extirpate the Roman Catholic Church and Religion. But as in the days of the prophet Elias, when he lamented before God, saying, “the children of Israel have forsaken thy covenant; thy altars have been destroyed, thy prophets they have also slain, and I alone am left;” the LORD said to him, &c. “I will leave me in Israel seven thousand men whose knees have not been bowed before Baal.”—2 Kings. xix. 15, 18. So it was, during the interval of 182 and 596, the Roman Catholic Church and Religion continued amidst the *little flock* remaining, though under a cloud of persecution from Pagans, infidels, &c.

Shortly after the fore-mentioned first step of Henry VIIIth, he, now prompted by avarice, as before by lust, proceeded to the spoliation of the rich religious houses, abbeys, monasteries, hospitals, and churches, and of their  
ornamental



ornamental silver, gold, crosses, images, &c. To be observed: that in process of time, even stone and wooden sepulchres, statues, &c. underwent the fate of destruction, maiming, and disfiguring. Of these facts there are in these days standing memorials; though mute, yet reproachful to the Church that approved and sanctioned the like havock and destruction. Inimical, even implacable, must the abettors of such deeds have been to their mother church, the Roman Catholic; and not unlike to the Iconoclast heretics of preceding times were the first forgers of the *Reformation*.

Henry proceeds next to procure his sham marriage with Anne to be confirmed and sanctioned by his parliament. He then, joined by his parliament, and they with him, declare they mean not to separate themselves from the *true doctrine of CHRIST*, nor from the articles of faith received and held by the Catholic Church; thus aiming to retain with their new-adopted appellative *Protestant* that also of *Catholic*, but in vain: for notwithstanding their declaration of adherence to the Catholic Church, it is evident that they in fact separated by virtue of that very act of parliament. By this same act they dissolved and broke their union as members of that Church, under one Head and spiritual Supreme of it, by rejecting and abolishing his spiritual supreme authority within this kingdom, and by transferring and lodging it solely in the King; acknowledging him (tho' a layman) to be not only the temporal Sovereign of the kingdom, but moreover the spiritual Sovereign of the Church. They moreover suppressed the very name of Pope, as the Father of all the faithful, and the visible Head of the Catholic Church, (not admitting him to be the head of their new-formed Church of England)

and

and the Vicar on earth of JESUS CHRIST, the invisible Head.

This same Henry, the arch-reformer of the Church in England, is thus characterised by his cotemporaries to whom he was well known:—A man that never spared woman in his lust, nor man in his anger. A proof of the former is, he married (how unlawfully is evident) six wives, discarding the one after another, accordingly as his lust was fatiated, beheading one under false pretexts to make place for another object of his lustful passion. “For proof of the latter (says Dr. Heylin, p. 15.) he brought to the block two noble Ladies, one Cardinal declared, (Bishop Fisher;) 12 Dukes and Marquisses; 18 Lords; 13 Abbots; 77 religious men; with many more.” Sir W. Raleigh characterizes him thus: “If all the patterns of a mercilefs Prince had been lost in the world, they might have been found in this one King.”

This usurping Spiritual Supreme of the Church, to gratify his avarice, insatiable as his lust, suppressed 645 monasteries, 90 colleges, 100 hospitals, chantries and free chapels 2374 (Heylin and Baker.) Hence a judgment may be formed of the state of religion and piety of this arch-reformer and founder of the *Church of England*, similar to that of the original Luther. After this manner it continued its progress through succeeding reigns, yet more implacable to the Roman Catholic Church and Religion. Sir Walter Raleigh describes it thus, “The state of religion in England was then come to a strange pass, because always in passing, and it had no consistency; so that the fable of Proteus (who changed himself into all shapes and figures) might no longer be a fable, when the religion of England might be the true moral. The confusion was so great, that

“ in Parliament that the one called another Heretic, &c.  
 “ Clergymen themselves preached and inveighed one  
 “ against another, and the minds of the people were  
 “ extremely distracted.”

In this they also copied their first reformers, among whom dissention of religious opinions soon arose. Thence sprang a numerous offspring of sects, viz. Lutherans, Sacramentarians, Zuinglians, Calvinists, Antinomians, Servetians, Anti-Trinitarians, Anabaptists, &c. that the newly-reformed Church became, as it were, a prey to a brood of vipers, that gnawed her very vitals, and laid it waste; according to that saying of CHRIST, “ Every  
 “ plant which my heavenly Father hath not planted  
 “ shall be rooted up.” “ Let them alone; they are  
 “ blind leaders of the blind; and if the blind lead the  
 “ blind, both fall into the pit; (Matt. xv. 13, 14) and  
 “ every kingdom divided against itself shall be brought  
 “ to desolation.”—Luke xi. 17.

Hence Calvin could not forbear expressing himself thus: “ Of so many thousands, who, renouncing Popery,  
 “ seem eagerly to embrace the Gospel, (the first reform-  
 “ ers styling themselves Gospellers) how few have  
 “ amended their lives! Nay, what else did the greater  
 “ part pretend to, but by shaking off the yoke of su-  
 “ perstition, to give themselves more liberty to follow  
 “ all kind of licentiousness.”—Lib. de Scand.

Another of them declares: “ No amendment of man-  
 “ ners among them; on the contrary, we see them lead  
 “ an abominable, voluptuous, beastly life; instead of fasts,  
 “ they spend the whole nights and days in revellings  
 “ and drunkenness.”—Jac. Andreas on Luke xxi.

And a third of them exclaims thus against the Gos-  
 pellers themselves: “ Our Gospellers are grown so unlike  
 “ themselves,



“ themselves, that whereas under Popery they were religious in their errors and superstition, now in the light of the known truth, they are more profane, light, vain, and temerarious than the very children of the world.”—Wolfgangus de Decalogo, 3 præc. p. 85.

After the like manner there arose among the reformers of the Church of England a variety of dissenting sects, at first under the general appellative *Protestants*; but they soon, like the builders of Babel, misunderstood one another, differing in their society, religion, dogmas, language, &c.; wherefore they separated, and branched out into various protestant sects, Lutherans, Calvinists, high and low Church, Quakers, Brownists, Socinians, Unitarians, Presbyterians; and even within our memory Methodists, Wesleyans, Whitfieldians, field-preachers; each sect opposing the opinion and doctrine of the other, and each inconsistent with their own: contrary to what St. Paul requires, and is among other marks of the true Church, viz. “ careful to keep the unity of the Spirit in the bond of peace; one body,” &c. (Eph. iv.) yet all combining in protesting against the one only true and primitive Church, the Roman Catholic Apostolic, maintaining the unity of the Spirit, doctrine, &c. builded on the immoveable rock of CHRIST, and ever standing firm, immoveable by all the boisterous storms and machinations of the gates of hell set open on her by Satan and his wicked satellites. From this Church they have separated themselves, and this Church has accordingly lopped them off as rotten or dead limbs from her body, the tree of life and truth, “ They have been rebellious to the light, they have not known his ways, neither did they return by the path,” (Job 21) to the *House of God*, the holy Catholic Church, “ the pillar and ground of truth.”—Tim. iii.

Not unlike, are the persons and times here treated of, to those fore-observed by St. Paul: "There shall be a time when men will not endure sound doctrine; but according to their own desires;" particularly when every private man or woman, literate or illiterate, is left at liberty to read and interpret the Bible according to their own private sense and judgment; "they will heap to themselves teachers having itching ears, and will turn away their hearing from the truth, but will be turned unto fables" (2 Tim. iv.) of this or the other fanatic or enthusiast, however illiterate and immoral he may be, or of whatever profession. Of what stamp such preachers may be reckoned, St. Paul describes: "Men lovers of themselves, covetous, haughty, proud, blasphemers, disobedient, wicked, slanderers, incontinent; having indeed an appearance of godliness, but denying the power thereof."—Ibid. How now could such men be accounted "the holy men of God, who spoke inspired by the Holy Ghost," and were commissioned by CHRIST, as his Apostles were, "as my Father sent me, &c." without blasphemy? St. Peter moreover observes: "No prophecy (interpretation) of Scripture is made by private interpretation, but by the holy men inspired by God, according to the wisdom given; for there are certain things hard to be understood; which the unlearned and unstable wrest, as they do also the other scripture, to their own destruction."—2 Pet. And he adds: "there shall be among you lying teachers, who shall bring in sects of perdition; and many follow their riotousness, through whom the ways of truth shall be evil spoken of; and through covetousness shall they with feigned words make merchandise of you; leaving the right way, they have gone astray."—Ibid.

From these real stated facts of such an empoisoned source of the *Reformation*, and from such reformers, a judgment may be formed of the religion resulting from it;—how far it may be consistent with the religion which GOD has revealed to mankind through JESUS CHRIST, and CHRIST has taught his Church, and which same religion the Roman Catholic Church continueth to pursue at this very period. For as there is but one GOD only, one CHRIST, one faith, one fold, &c. so is there but one only religion, the Christian Religion. Hence, as the Protestant Church cannot with any just right, title, or ground, claim and appropriate to itself the epithets of primitive establishment from the very beginning, Apostolicity, Catholicity; consequently nor of being the true Church of CHRIST, and divine religion; at the best it is no more than a negative or human religion, grounded on human opinion and persuasion, every individual sect framing their own, and dissenting from the Roman Catholic; all of them deny freely her doctrine, believe little of it, and they practise less.

But, as St. Paul remarks, “Is CHRIST divided?” No! JESUS CHRIST “yesterday, and to-day, and the “same for ever:” so also is his word, his doctrine, his church, and his religion. “For the Son of GOD, JESUS “CHRIST, was not *it is, and it is not*; nor his Church “nor his religion *it is, and it is not*.—2 Cor. i. “Be “not then,” fellow-citizens, &c. “led away with “various and strange doctrines.”—Heb. xiii.

§. 8. *Religion.—The Roman Catholic and Protestant briefly stated.*

Religion, as a system of divine faith and divine worship, or of what GOD requires mankind to believe of Him,



Him, and in what manner man is to adore and worship Him as his Creator and Sovereign Lord, must undoubtedly have been settled by the Deity himself, who is the sole object of adoration and worship. "The LORD thy  
 "GOD thou shalt adore, and Him only shalt thou serve," said CHRIST, Matt. iv. 10. GOD has revealed himself to mankind through his eternal SON, God of God, God made man, Man-God. He gave him to mankind, not only to be their Redeemer, but also their law-giver and master or teacher. He (GOD the SON) came down from heaven, took to himself our nature, was born into the world, Man-God; he "dwelt among us, conversed with  
 "men," and with his own sacred mouth taught mankind the truths of salvation, and the means and way by which to attain it. "I am (he says) the way, the truth,  
 "and the life." To this purpose he founded and established a Church, or an assembly of true believers in him, and faithful followers of him, and adorers of the Father; and he appointed the mode by which they were to practise and exercise this due worship of GOD, adoring Him  
 "in spirit and truth;" he adds, "for such the Father  
 "seeketh." This is therefore what is meant by *religion*, and as settled by himself, Man-God, it must consequently be *divine*, and no other can be the true religion. Such was it delivered by his Apostles, and by them handed to the Church then existent, and by that same Church to the present, yet guided by his Divine Spirit, according to his promise to abide with it to the consummation of the world.

With respect to the Roman Catholic Religion, and its continuance in this nation, it has already been noticed, and its Apostolicity, Religion, and Church inseparable; and moreover that the one and the other was Roman.

St. Paul

St. Paul observed, "Your faith is spoken of in the whole world; common to us both your faith and mine."—Rom. i. *One God, one faith, one fold*, the Church of CHRIST.

Hence as the reformed Protestant Church cannot prove its existence nor name from a more early date than 1517-20, it evidently comes too late to lay any pretence to the prerogative of being the Church of CHRIST, Catholic and Apostolic; nor *Roman*, seeing that they have openly and solemnly declared their opposition to it, even their rejection of communion with it, and their obedience to her spiritual visible Supreme, the Pope. Hence again their religion cannot be the divine religion of CHRIST. CHRIST is not divided, nor his Church, nor his religion. Is it possible to assert without blasphemy, that the divine Spirit can form and guide two such opposite Churches as the Roman Catholic and the Protestant? *Judge ye yourselves.* Any other religion than that of CHRIST, can no otherwise be looked on than *Deism*, or the acknowledgment of a *Supreme Being* by a certain exterior mode of worship; yet devoid of a true, perfect, and divine faith, that believes all and every singular article of revealed truths acknowledged and taught by the Church of CHRIST. Such a religion cannot be truly divine religion or the worship of GOD, consequently no religion in the obvious and strict sense of religion; it may rather be stiled the worship of GOD grounded on *human persuasion*, than on divine faith: for as St. Paul observes to the Corinthians, "My speech and my preaching was not in the persuasive words of human wisdom, nor did I learn it from men: that your faith might not stand in the wisdom of men, but in showing the spirit and power of GOD, and your faith stand on his

“his power and wisdom. We speak the wisdom in a  
 “mystery of faith, which the sensual man perceiveth  
 “not,” who measures heavenly and divine mysteries  
 by his weak natural reason, light and sense of human  
 wisdom; but the spiritual man truly faithful, who, in  
 the sublime points of faith and religion, takes not human  
 reason and sense for his guide, but divine grace and light,  
 the spirit of GOD and the faith of the Church, such a  
 man makes a right judgment of all those matters.—1  
 Cor. ii. Evident then it is that every other worship of  
 GOD that is not according to that of the Holy Catholic  
 Church is not properly *religion*; it is no better than the  
 worship of the Deity by the dictate and rule of the  
 opinion and persuasion of this or other sectary or society  
 of persons, who, “in loftiness of speech and persuasive  
 “words,” as St. Paul expresses it, announce their own  
 thoughts and opinion; but they “declare not the tes-  
 “timony of CHRIST,” that their religion or worship of  
 GOD is divine; consequently not the *religion* of CHRIST.

GOD in his very essence is singular, not complex, one  
 only; so also the name by which He is expressed, for as  
 to his essence He is nameless, inexpressible. *Religion* in  
 like manner in very orthography is singular, not admitting  
 a plural number implying more than one, as GOD the  
 sole object of religion is one only, not *GODs*, not *religi-*  
*ons*. Whereas *persuasion* is an act of this or that in-  
 dividual person influencing the mind of another, work-  
 ing on the affection and passions, in craftiness, often  
 “adulterating the word of GOD,” 2 Cor.; “and by  
 “cunning craftiness, by which they lie in wait to de-  
 “ceive.”—Ephes. i. Hence, *persuasion* is multipliable:  
 As many men, so many minds, opinions, &c. accordingly  
 as men may be disposed to listen, adopt, and believe, or

not,



not, such points of faith and religion, as may suit their capacity, inclination, reason, sense, and comprehension; while they are no ways disposed to captivate their reason and understanding to the obedience of divine faith, revealed religion and doctrine of the Holy Catholic Church.

Here now may we with respect to our misguided brethren as to faith and religion, cry out with piteous compassion, as St. Paul did to the Galatians, “ O senseless  
“ Galatians! who hath bewitched you, that you should  
“ not obey the truth. I wonder that you are removed  
“ from Him that called you into the grace of CHRIST  
“ (his Catholic Church) unto another Gospel (of Gos-  
“ peller Luther) which is not another, only there are  
“ some that trouble you and would pervert the Gospel  
“ of CHRIST, (the doctrine of the Catholic Church;)   
“ but though we or an angel from heaven (much less  
“ any private mortal) preach a Gospel to you besides  
“ that which we (the Catholic Church) have preached  
“ to you, let him be anathema: and the Gospel which  
“ was preached by me (and the same preached and taught  
“ by the Catholic Church) is not according to man,  
“ (this or that private interpreter.) For neither did  
“ I (nor the Catholic Church) receive of man (except  
“ the Man-God) nor did I learn it, but by the revelation  
“ of JESUS CHRIST.”—Galatians i. JESUS CHRIST  
yesterday, JESUS CHRIST to day, for ever the same:  
thus also his Church and his Religion.

But, beloved brethren, Roman Catholics, attend ye to the admonition of St. Paul: “ If the first-fruits, your  
“ ancestors, and your Church, be holy, so is the lump  
“ also: and if the root be holy, so are the branches.  
“ And if some of the branches be broken, and thou  
“ art ingrafted and art made partaker of the root, and  
“ of

“ of the fatness of the olive tree, boast not against the  
 “ branches. Thou wilt say then, the branches were  
 “ broken off, that I might be ingrafted in. Well! because  
 “ of unbelief they were broken off, but thou standest  
 “ by faith,” be not high-minded; but fear, lest you,  
 through your not corresponding with the grace and gift  
 of faith by a suitable conduct of life, may also fall from  
 it, a broken branch. Live then in fear, and not in  
 vain presumption and security of your faith and church.  
 Trust not by merely crying out the Temple, the Church  
 of CHRIST! the Temple, the Church! the Temple, the  
 Church! but make good your ways, &c. JESUS CHRIST  
 warns you, “ Not every one that saith unto me, LORD!  
 “ LORD! shall enter into the kingdom;” nor even those  
 who have wrought miracles and cast out devils; for, if  
 GOD hath not spared them, fear lest perhaps He spare  
 not thee. *Who distinguishes you from your incredulous  
 and misguided brethren? Or what hast thou that thou  
 hast not received? And if thou hast received, why dost  
 thou glory, as if thou hadst not received? See then the  
 goodness and severity of GOD: towards them indeed who  
 are fallen, the severity; but to thee the goodness of  
 GOD, if thou abide in goodness, otherwise thou also shalt  
 be cut off. What has happened to them, may happen  
 to any other. Have then pity and compassion on your  
 fellow-citizens, bewail before GOD their unfortunate  
 misguidance, and blindness of mind, and obduracy of  
 heart. Beseech the Father of light and Giver of all  
 good gifts to make them partakers with you of the light  
 of his divine faith, and fellow-members of his true  
 church. “ They professing themselves to be wise, alas!  
 “ they became fools; wherefore GOD gave them up to  
 “ the desire of their heart, who changed the truth of  
 “ GOD*

“ GOD into a lie. And as they liked not to have GOD in  
 “ their knowledge, He delivered them up to a reprobate  
 “ sense. (So these also now have not believed.) But,  
 “ oh the depth of the riches of the wisdom of GOD,  
 “ and of the knowledge of GOD! how incomprehen-  
 “ sible are his judgments, and how unsearchable his ways!  
 “ To him be glory for ever.”—Rom. xi. 33; 1 Cor. iv.

§ 9. *Religion of the Roman Catholic Church.*

The whole system of the Christian faith being in its origin and object divine, so is that of the Christian religion. The one and the other are too sublime to have originated in, or to have proceeded from, any mortal man, however scientific, or from any society of the most learned men; much less from the reveries, rhapsodies, &c. of illiterate, self-conceited, modern philosophers, fanatics, &c. *Religion*, the true worship of the Deity, must be divine by institution, ordinance, and revelation. *Religion* is an intercourse which the Deity has been so gracious and condescending as to establish and hold between Himself and man, the noblest work and object of GOD in his lower creation! Man alone, by the image which his Creator has stamped of himself on the soul of man, is capable of knowing, loving, and glorifying his GOD and Sovereign LORD. “ The light  
 “ of thy countenance, O LORD, is signed on us; Thou  
 “ hast given gladness in my heart.”—Ps. xiv. Hence, as this capacity in man is the basis of the excellence of man, it must be the prime object and duty of man to know his Creator, and thence to acknowledge Him by adoring and glorifying Him. And as GOD is the sovereign and independent LORD of all things, and man himself dependent on Him; this calls on man, an



intelligent being, not only for the interior submission of his mind, will, and whole soul, but also for the exterior homage of his body. It also engages man to address himself under all his wants and necessities, whether of soul or body, to this his Supreme LORD.

This address man makes to GOD by humble and confident prayer, and by the several exercises of *religion*, of which the principal are adoration, praise, thanksgiving, supplication, all contained in that primary act, viz. *sacrifice*.

Hence it is evident, that GOD did not leave the ordinance or arrangement of the worship which He exacted of man, to the will, choice, and arbitration of man himself, to his option and institution; by no means, GOD himself, the creator of man, and his Sovereign LORD, reserved that to Himself as man's Sovereign Lawgiver also.

No sooner had GOD created man, and settled him in Paradise, than He exercised his dominion over man by a command and a forbiddance; by the observance of which, man was to testify to his Creator and LORD his dependence on Him, and his subjection to Him, and his Creator's absolute dominion over him. This was the religion of man in his state of *original* justice and innocence. But, alas! short the duration! man shortly fell from that happy state by his disobedience to his Creator. On this unhappy event, GOD was pleased to appoint anew the manner, rite or rites, by which man should continue to testify the dominion of his Creator over him, and his own dependence on his Creator, of whom he held his being and life.

GOD signified his will and appointment to man, how he should worship Him, either by special inspiration revealing to him his religion, or by the ministry of an angel.

angel. Now, the principal act of this worship by which God would have man pay Him the homage of worship, was *sacrifice*. This act of religion was from the beginning the ground act of divine worship, both in the law of nature and under the law of Moses throughout. And *sacrifice* continues yet to be such; and it will continue to be such to the end of ages.

“Cain, the first-born of Adam and Eve, offered to God by sacrifice the fruit of the earth. Abel, the second son, offered by sacrifice to God the best of his flock.”—Gen. iv. Noah, in going forth the ark after the deluge, sacrificed to God, according to his appointment, beasts and birds that had been preserved in the ark to that very purpose.—Ibid. viii. Melchisedek offered in sacrifice bread and wine.—Ibid. xiv.

In the law of Moses divers sacrifices were offered, such as God Himself appointed and ordained, of beeves, sheep, lambs, calves, birds, &c. These were slain and burned, or slain only, accordingly. This was done as a testimony made to God, that He alone was the sovereign LORD of man and of all creatures, also of their life and death, that all belonged to Him; and ought to be returned to Him. The like sacrifices were also offered, to make by them the acknowledgment to God that mankind had merited death; as the just punishment of his disobedience to his God by that of their first parents, the origin of all mankind, in *whom all sinned*. Thus God was graciously pleased to substitute the slaying, death, &c. of these and such like victims in the place of man, and to signify to man the just punishment of his sin. Moreover, to shew, by the daily renewal of these sacrifices, that the divine justice injured by man could not possibly be sufficiently and adequately satisfied by



such an inadequate substitution of a brute animal or animals, (seeing that God had created them solely for the use and benefit of man) in the place of man himself; who had been and was the sole offender, and who was the sole being of the creation made to the image of his Creator, that was capable of knowing, loving, adoring, and worshipping Him.

However, not any one of those sacrifices, or all conjointly, though appointed by God himself, were, by the decree of his divine will, adequate to satisfy effectively and to the full his divine justice injured by disobedient man. They were no more than types, prefiguring a future, ultimate, and complete sacrifice, that would be fully satisfactory to divine justice. This prefigured, future, and fully satisfactory *sacrifice* was promised by God (after He had denounced the curse on the serpent, *Satan*, that had seduced Eve.) “I will put (said God) “enmities between thee and the woman, and thy seed “and her seed; she shall crush thy head.”—Gen. iii. 15. By this it was signified to mankind, that in future time there should come one “born of a woman,” who should crush, beat down, and subdue the power Satan had by his deceit acquired, assumed, and held over mankind; and who should deliver man from his slavery under Satan by a full atonement to the divine justice for the offence of man, and reinstate him in the favour of his offended Sovereign LORD and God.

This future one promised to be born of a woman was from that time and throughout the *Old Law* the expected Messiah, CHRIST. And the fully satisfactory atonement made for the sins of mankind, was that which CHRIST offered by his sacrifice on the cross. This *sacrifice* of CHRIST was prefigured by all the different preceding



preceding sacrifices in the law of nature, and more particularly in the law of Moses throughout to the expiration of that law. “The Lamb that was slain from the beginning of the world,” Apoc. xiii. was figuratively slain by them. . . Of this *Lamb*, when CHRIST appeared in the world, St. John the Baptist, his precursor, thus announced, when he saw CHRIST coming to him to be baptized, “Behold the Lamb of God, behold Him who taketh away the sin of the world.”—John i. 29. This sin of the world was the sin of Adam and Eve, the original sin; under the guilt of which sin, the whole race of mankind was held by Satan, and every individual continues to be born into this world. This sin of the world CHRIST took away by the sacrifice of Himself on the cross. By virtue of this same sacrifice is every other actual sin of mankind taken away by the means CHRIST Himself instituted and ordained to that purpose. [Of this sin of the world, &c. further notice will be taken in the sequel.]

### § 10: Sacrifice.

Sacrifice in general is every rational, Christian, moral act of man, whether internal or external, offered to God, with intention to worship Him the Supreme Being. Hence prayer, praise, adoration, supplication, sorrow for sin, in a word, every thought, word, and deed, may be made a sacrifice to God. “Offer to God (says the royal prophet) the sacrifice of praise.”—Ps. xlix. “A sacrifice to God is an afflicted spirit.”—Ps. l. “The lifting up of my hands, an evening sacrifice,” Ps. cxl. Thus throughout Holy Scripture.

But sacrifice in the proper sense and meaning in the New Law of CHRIST is, an external offering of some

one or more things visible and perceptible made to God by a lawful and duly appointed minister, attended with the destruction or total change of the thing or things offered and sacrificed. By this destruction or total change, the sovereign and absolute power and dominion of God over man and the whole creation is acknowledged, as to life and death; also his wisdom, goodness, and mercy to man, and man's total dependence on God his Creator and Sovereign LORD.

To effect properly a sacrifice, the act of offering and the thing offered must be—1. External and perceptible by the senses. Hence acts purely internal and occult are not a sacrifice in the appropriate meaning. 2. The sacrifice must be made to God, for to Him alone is sacrifice due and permitted to be offered. “The LORD thy God thou shalt adore, and Him only shalt thou serve.”—Matt. iv. 10. “I the LORD, this is my name, I will not give my glory to another, and my praise.”—Is. xlii. 8. Wherefore at no time did any man or set of men offer sacrifice except to God, the Supreme Being; or as the Infidels did to an object that they blindly and erroneously conceived to be the Supreme Being, and would set up and honour as such. 3. Sacrifice true and proper must be offered by a minister lawfully appointed to that purpose by a lawful ruler, divinely authorized and empowered to ordain and appoint the person to perform that ministry. 4. The victim, or thing offered in sacrifice, must be either destroyed or totally changed as to its substance (for reasons fore-mentioned.) “It is thou, O LORD, who hast power of life and death.”—Wisd. iii. Moreover, to acknowledge that mankind, by his original disobedience to God his Creator, merited the death implied by the destruction

destruction or total change of the victim substituted in his place, through the pure mercy and clemency of his offended GOD. Lastly, that GOD has a sovereign right to dispose of man and of all things according to his will. "All things whatsoever the LORD would. He hath done" in heaven, in earth, in the sea, and in all the depths." Pf. cxxxiv. Even to reduce them to their original nothing, whence his Almighty hand created them.

Hence again it is evident that this action of sacrifice, in its proper signification, is essential to divine religion, and essentially the primary act of religion as the worship of GOD, the first beginning and the last end of man. It has been such from the beginning of the creation of man, and more particularly after his fall, an inseparable concomitant of his worship of his GOD.

Wherefore it is also evident in the system of divine religion, if there be no sacrifice offered, there can be no true and real worship of GOD. It follows by consequence, that as the Reformed Church has ejected and abolished *sacrifice* of any kind, and continues destitute of it, their mode of *worship*, or as they term *divine service*, cannot stand the test of true and real divine worship, nor can their religion be entitled *divine religion*. GOD is one, his religion one, and one only the sacrifice offered in his Church. And the Church in which that one sacrifice is offered, is his true Church, and this only Church is the Roman Catholic Church; offering the sacrifice to GOD of his eternal Son made Man, Man-GOD, in the holy sacrifice of the Mass.

This is also evident, for since the coming of CHRIST, his preaching, passion, death, resurrection, and ascension into heaven, and the descent of the Holy Ghost on the Apostles, confirming the establishment of the Church by

CHRIST,



CHRIST, there is no longer but *one fold*, the Church founded by Him, and builded as an *ark*, in which mankind were to be saved from the deluge of heresies, &c. that began then to inundate.

§ 11. *Sacrifice of the Holy Mass.*

The sacrifice that is offered in the Church of CHRIST, in the Roman Catholic Church, is that which CHRIST Himself instituted, established, and ordained to be offered to GOD, his Eternal Father; and it is the very sacrifice of Himself made on the cross, and yet continued to be made in his Church on the altar by his lawfully ordained ministers.

Of this only true and real sacrifice now offered in the Church of CHRIST, all preceding ones of the Old Law, abrogated by this, were no more than types. For, “the bodies of those beasts whose blood is brought into the holy of holies by the high priest for sin, are burned without the camp.” Wherefore JESUS also, “that He might sanctify the people by his own blood, suffered without (outside of Jerusalem) the gate.”—Heb. xiii. 11. It is of this sacrifice the eminent prophecy of Malachi is unanimously understood and explained by the Holy Fathers of the Church, “From the rising of the sun even to the going down my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean offering.”—Mal. i. 11. The question now is, where is the *there* of the prophet? *There is offered* in every place sacrifice. It is only in the Church of CHRIST, that CHRIST offers Himself, and continues to offer Himself, *in sacrifice and clean oblation*, by the ministry of his priests. This Church of CHRIST is the Holy Catholic Church

Church professed in the Apostles' Creed. "And again, this *Holy Catholic Church* is no other than the Holy Catholic Roman Church. In no other Church, or society of believers in GOD and in CHRIST, is any *sacrifice* offered, nor even mentioned in their respective liturgies or formularies of public worship of GOD; consequently they make it not (as it has always been) the principal act of divine worship, nor even any part of it. The Reformed Church has solemnly ejected that *sacrifice* of the Mass; consequently every other, since there is no other under the New Law. This *sacrifice* of the Mass is acknowledged and described by the ancient Fathers. Among them St. Augustine thus expresses himself: "We sacrifice to the GOD of martyrs, and to our GOD; "and this sacrifice is the body of JESUS CHRIST."—Lib. xxii. de Christ. Dei. c. x. Again; "You know "well in what sacrifice it is said, Let us render thanks "to the LORD our GOD."—Epist. ad Cant.; words preceding the Canon of the Mass.

This holy sacrifice of the Mass, offered in the Roman Catholic Church, is a continuance of that one and the same sacrifice of CHRIST instituted by Him at his last supper with his Apostles, and ordaining them to do the same, and compleated by his real death and shedding his blood on the cross the following day. In the *sacrifice* of the *Holy Mass* is CHRIST divided? No, CHRIST yesterday, CHRIST to-day, the same, and for ever, a priest according to the order of Melchisedek; CHRIST then the same priest, offering the same victim, Himself Man-God offered, invisible to the corporeal eye of man, yet visible to the light and eye of the mind; enlightened by divine faith as St. Thomas (the once incredulous Apostle) was, when he cried out, "My LORD! and  
" my

“my GOD.”—John xx. CHRIST, *victim unbloody* in the institution at his last supper; *victim bloody on the cross*; and *victim again unbloody* in the Holy Sacrifice of the Mass, under the appearance or forms of *bread and wine* as at his last supper, yet not in the real substance of the one or the other, nor with concomitancy of either. The Bread and Wine are only the exterior things or matter previous to the sacrifice; and the sacrifice is made and completed by the destructive change of the one and the other into the body and blood of CHRIST. In this consists the reality of the sacrifice that is offered to GOD, and is effected by CHRIST Himself, and of Himself by the ministry only of the priest in the person and name of CHRIST; the priest operating his ministry by the very words of CHRIST on the bread, “this is my body;” on the wine, “this is my blood.” “But by the LORD alone to whom nothing is impossible, it is done, and it is wonderful in our eyes.”—Ps. cxvii. The mystery of faith.

The whole of the ministerial operation of the priest in this holy sacrifice is by the virtue, power, authority, and ordinance of CHRIST, conferred on his Church in the persons of his Apostles, when he said to them, “Do this:” in order to perpetuate this sacrifice by them and their successors, “from the rising of the sun to the going down.” The *clean oblation* offered in every place throughout the Church of CHRIST.

CHRIST offered himself a true and real sacrifice on the cross, inasmuch as his body was truly slain, slain by his crucifixion on it, his hands and feet nailed, and his blood truly and effectually shed to the very last drop of it; for when with a spear one of the soldiers, “opened his side,” after he had expired, “there came out im-  
mediately



“mediately blood and water.”—John xix. 34. In the Holy Sacrifice of the Mass, though it is one and the same sacrifice of CHRIST’s body slain, and of his blood shed on the cross, yet is it not made in the like really bloody manner, but *mystically* only, in this sacrifice; not by a real separation of his soul from his body, as when he expired on the cross. For as the Apostle saith, “CHRIST rising to life again from the dead dieth no more, death shall no more have dominion over Him.” Rom. vi. 9. This separation therefore by the Holy Sacrifice of the Mass is under the mystery of faith, that is, mystically made and represented by the separate and distinct consecration of the bread changed into his body, and of the wine changed into his blood. Yet, as “CHRIST dieth no more,” but is for ever living, his body, his blood, his soul, his divinity, as God; and his humanity, human nature, as man, Man-God, God-Man; are, by a necessary concomitance to a living body, truly and really present existing under the appearances only, of what appear to the corporeal eye, real bread and wine, whether of the one or the other, and each of them separately as together. In a word, Man-God, God-Man, the Son of God, “being consummated, yet living, being the cause of eternal salvation, called of God, a high-priest according to the order of Melchisedek, according to the power of an indissoluble life, He continueth for ever; hath an everlasting priesthood always living to make intercession for us,” by presenting Himself Man-God, his life, passion, and death, and offering the same Himself as He did on the cross, for the redemption and eternal salvation of mankind.—Heb. vii. 24. His sacrifice is eternal and unchangeable. To

To conclude this subject, the stumbling-block of the Reformed Church, viz. the *Holy Sacrifice of the Mass*, offered to GOD in the Roman Catholic Church, at this present and from the beginning the Church of CHRIST, the Holy Catholic Church professed in the Creed. It is a mystery of faith, of divine faith, similar to the mystery of the incarnation of the Son of GOD, sacred and incomprehensible to human understanding, not to be divided into by senses or reason; the one and the other will be overwhelmed by the depth of the infinite wisdom, power, and majesty of the divine and omnipotent Operator. But, “who hath known the mind of the LORD? or who hath been his counsellor? of Him and by Him and in Him are all things: to Him be glory for ever. Amen.”—Rom. xi. 34.

This is the doctrine of the Holy Catholic Roman Church. Of this holy sacrifice of the Mass the Council of Trent thus declares and defines, A. D. 1542, 1564; condemning the doctrine of Luther, Melancthon, &c. against this sacrifice, 1518—26—31; sec. xxii. c. 2. *Una eademque Hostia.* The host or victim is one and the same, where it is declared that in the Mass is continued the same sacrifice and oblation that CHRIST offered, who is still the Chief Priest, in whose name only his ministers (the bishops and priests) speak and act as his instruments. The victim that is offered is also the same, viz. the body and blood of CHRIST after a spiritual and unbloody manner, according to his ordinance at his last supper. The oblation at the Mass is indeed a true and proper sacrifice, yet not a new nor a different sacrifice of expiation, for the sins of mankind; but an application of CHRIST’s satisfaction and merits, which, though of infinite value, and more than sufficient to atone

atone for the sins of the whole world; yet by the will of God are to be applied to us by divine faith, by the sacraments, and by the same sacrifice of CHRIST'S body and blood offered at the Mass. And if any one shall say or teach otherwise, denying it, &c. anathema to him.

### § 12. No Sacrifice in the Reformed Church:

The Reformed Church having ejected and entirely abolished the Holy Sacrifice of the Mass from their Liturgy, which sacrifice is the only one of the New Law, consequently not to be supplied by any substitute; and as it is evident from primæval institution, practice, and usage, that sacrifice to God was and is an absolutely necessary and essential point of divine worship, without which *vain is religion*, in vain is God worshipped: hence let the members of the Reformed Church themselves judge what kind of Church theirs must be, "without sacrifice, without altar, without ephod, and without teraphim."—Hos. 3.

In confirmation of their abolishing of this sacrifice, they have proceeded so far as to abolish the very external appendages of it, crucifix, altar-stone, vestments, images, and such like, though not absolutely essentials to the *sacrifice*, (altar excepted) but of decency and discipline. These they either destroyed, burned, defaced, mutilated, or cast aside, no longer admitting the use of them; even worse, applying them to profane use, more shamefully than Balthazar did the sacred vessels which his father Nebuchadnezzar had carried away with him from the temple of Jerusalem. These deeds of the Reformers are recorded by creditable historians of those very times and Church; and vestiges of them stand glaringly throughout every Protestant nation and kingdom.

Thus



Thus may it justly be said, “O GOD, the Gentiles are  
 “come into thy inheritance, they have polluted thy holy  
 “temple; with axes and hatchets they have cast it  
 “down, they have burned thy sanctuary, they have  
 “polluted thy tabernacle on the earth.”—Ps. lxxviii.

lxxiii. The like scene was renewed not 30 years since, in odium to the Roman Catholics.

A further confirmation of the Reformed Church having abolished the holy and only *sacrifice*, that of the Mass, the following narrative exhibits. Luther, the arch-reformer, while a member of the Roman Catholic Church, in consequence of his priestly function, had often, with full conviction of the truth, offered that same sacrifice on the altar of the LORD in his Church. In long run, when blinded by pride, self-conceit, hurried away by unbridled passions, and hardened in heart, he presumed to effect his iniquitous work of reforming the Church. To effect this, particularly with respect to abolishing the Holy Sacrifice, at first bore hard on his mind. However, Satan, who had proceeded so far with him in suggesting the Reformation, now completes it, by a conference Luther had with that serpent relative to the Holy Mass. (This conference between Luther and Satan may be seen stated in his book, entitled, “De Missâ privatâ, et Unctione Sacerdotum:” tom. vii. fol. 228, &c.) On his exit from this Satanical conference, he denounces the Holy Sacrifice of the Mass an abomination, and from that moment he ceased not to decry it by word and by writing. Thus he opens his declaration: “With how many medicines,  
 “with what strong and evident texts of scripture, have  
 “I yet scarce settled my own conscience, to dare, being  
 “one single man, contradict the Pope and believe him  
 “Anti-Christ,

“Anti-Christ, the Bishops his apostles, and the universi-  
“ties his stewards. How often has my trembling heart  
“reprehended my objecting their strongest and only ar-  
“guments: Are you the only man of sense in the world?  
“Are so many all in the wrong? Have so many ages  
“lived in ignorance? What if you should be the per-  
“son that is mistaken, and lead so many others into  
“error, to be damned with you to all eternity?” And  
when more hardened, he exclaims against the ancient  
Fathers of the Church, and says, “They are all blind,  
“and that he cared not a rush if a thousand Austins or  
“a thousand Cyprians stood against him. And he  
“concerned not himself what Ambrose, Austin, the  
“Councils, or the practice of ages, said; he knew their  
“opinions, so well as to declare against them.”—*Lib. de*  
*Sen. Arbit. t. ii. fol. 480, contra Regem Ang.* And  
again, in his answer to Henry VIIIth, he thus exclaims,  
“the King brings the testimonies of the Fathers to prove  
“the sacrifice of the Mass; for my part, I care not if a  
“thousand Austins, a thousand Cyprians, a thousand  
“Churches like that of Henry, stand against me.”

Now can it be said, without blasphemy, of this chief  
reformer Luther, or of any such like, as it was said of  
St. Paul and Barnabas, (*Acts xiii. 2*) “As they were  
“ministering to the Lord, and fasting, the Holy Ghost  
“said unto them, Separate me Paul and Barnabas for  
“the work whereunto I have taken them. They then  
“imposing hands on them, sent them away: so they  
“being sent by the Holy Ghost preached the word of  
“God.” Can it be said, or even thought, that Luther,  
or any single one of the reformers, was separated by the  
Holy Ghost from the Catholic Church, and sent by the  
same Holy Ghost to preach a new gospel, or to reform  
that



that of CHRIST and his holy Church by his erroneous doctrine, in opposition to that same doctrine and church? Did he not of himself, and through anger, spite, and revenge, withdraw himself, and assume to himself all the liberty and authority of preaching the Satanical precepts, documents, and suggestions of his master Satan? *Evil*

On In consequence of this Anti-Apostolic and Anti-Catholic Reformer's declaration against the holy sacrifice of the Mass, his abettors and followers shortly abolished the same; at Zurich in 1526, at Strasburgh and Basle in 1529, and thus throughout Germany. In England this holy sacrifice, notwithstanding Henry's defection from the Pope, &c. was continued during his reign. In the reign of his successor Edward VIth, it was abolished by Edward Seymour duke of Somerset, the minor king's tutor, and by an Act of Parliament of Nov. 4th, 1547. In the reign of Queen Mary, a Roman Catholic, the holy sacrifice was re-established; short, however, was the continuance of it. Elizabeth, who succeeded in 1558, continued it some time in her own private chapel; but in the year 1568, when she had, by an Act of Parliament, procured to herself the spiritual supremacy of the Church; and the same was publicly proclaimed, she shortly abolished altogether the holy sacrifice, and other religious rites. Unheard-of till then, a female spiritual supreme of a Church! [As to the slanderous fable of a Pope Joan female, cast by some on the Roman Catholic Church, notice of it will be taken hereafter, and the real fact stated.] “The Holy Ghost (saith St. Paul) hath placed you Bishops to rule the Church of God.”—Acts xx. 28. “Let women keep silence in the churches; for it is not permitted them to speak, but to be subject; as also the law saith.”—1 Cor. xiv. 34.



*Sacrifice*, the primary act of religion; the spiritual supremacy of the Church, till then successively descending from St. Peter, in the person of the Bishop of Rome, being set aside; and the spiritual supremacy being usurped by a woman, authorized to assume it by the chieftains of a nation; after all these proceedings, what reality of Christian and divine religion can possibly be formed from the like metamorphosis?

However, to keep up the appearance of the belief of a Deity, and of the worship due to his Divine Majesty, the female Head of the National Church gives out her mandate that a new form of Liturgy be drawn up, to chime with the intended new credenda and practices of the Church; these to be approved by her, and to be sanctioned by her worldly Parliament. Accordingly, it is effected! and ordered by proclamation to be thenceforward the standard of their faith, Church, and religion, under the title of *The Common Prayer Book of the Church of England*, and the Liturgy. In the calendar are described the festivals, fasts, abstinence to be observed: then follow, the Catechism for the children; the profession of faith; morning and evening prayers; the LORD'S Supper, &c.; baptism; (more sacraments than those, unnecessary;) marriage, burial service: but no prayers supposed to be for the dead; and above all, nothing of sacrifice, particularly of that of the Mass: this last, and some others omitted, would favour too much of the old leaven of Roman Catholic superstition, &c.

But, notwithstanding the discharge of this mandate as to compiling the formulary of religion in the Common Prayer Book, how little (rather none) was the authority of the female Head to enforce the observance in any one point, that suited not the inclination of the individual to

observe: And through the want still subsisting of the like authority derived from CHRIST, (inherent only in his true Church) does not the like motley and unstable observance of their Church precepts, &c. continue yet to subsist?

Let now any coolly-reflecting and unprejudiced Protestant judge and decide, whether throughout the whole proceeding of the *Reformation* their new substituted formulary of divine worship, Church service, &c. there can be found any part that breathes *Divine Revelation*, institution, sanction, and unction? This is the prerogative alone of the true Church; "But you, (saith St. John) true children of God's Church, remaining in unity, (under the guidance of their lawful pastors) partake of the Holy Ghost, promised to the Church and her pastors." It is in this Church necessary knowledge and instruction to eternal salvation is acquired. "But you have the unction from the Holy One." 1 John ii. 20, 27. May it not be said with lamentation and woe, with respect to the Reformed Church, "There is not at this time, nor holocaust, nor sacrifice, nor oblation, nor incense;" (Dan. iii.) consequently, nor *Divine religion*. For in what doth the Church service, or Divine worship of the Reformed Church consist? In nothing more than in praise and thanksgiving to the LORD, in chaunting and organ, supplication, a commemoration of the LORD's last Supper; and in hearing sermons; and the whole resting more on *human persuasion* than on *Divine Revelation*, with divine faith in the Church of CHRIST. An unhappy presage attends the abolishing of the sacrifice of the Mass by the *Reformation*. It seems, in some degree, to pave the way previously to the future evil-doing of the great *Anti-Christ* at the end of

of the world, who will then complete the prophecy of Daniel, by taking away (as far, as the ALMIGHTY will permit that rank enemy of his Church to exert his power against her) the *holy sacrifice*: to effect it totally, neither he nor the whole infernal host will be able to prevail; “the gates of hell,” &c. (Matt. xvi.) is the solemn promise of CHRIST. And Daniel said, “O my LORD, what shall be after these things? And he said, “Go, Daniel, because the words are shut up and sealed, “and the wicked shall deal wickedly; and from the “time when the continual sacrifice shall be taken away, “and the abomination unto desolation shall be set up, “there shall be,” &c.—Dan. xiii. Similar to that at the destruction of Jerusalem; though realized in fact at that time, yet a type of that which is to come at the close of ages, time, and the world.

May it not with reason be said, with respect to Luther, Calvin, and other sectaries, “As you have heard that “Anti-Christ cometh, even now there are become many “Anti-Christ. They went out from us, but they were “not of us; for if they had been of us, they would no “doubt have continued with us: but that they may be “manifest that they are not all of us.”—1 John ii. 15. By their apostasy, false doctrine, and heresy, they are become *seducers*, for “many seducers are gone out into “the world;” and “these are seducers and Anti-Christ, “look to yourselves, and avoid them.”—2 John vii. The retort some inconsiderate and prejudiced Protestants make of *Anti-Christ* in the person of the Pope, present or past Popes, will not bear the close and cool comparison of the one (Luther, &c.) with the other the Pope or Popes; futile! not meriting notice; it must fall before cool reflection.



It may here be observed in a manner of confirmation, that the reformed religion, as a worship of the Deity, cannot be styled the *Divine religion*, or the *Christian revealed religion*. It is at most a religious worship, grounded in a great part on the *fallibility* of men. The fact is thus confirmed by an argument, simple in itself, yet carrying with it evidence, viz. When they occasionally happen to meet in contact of conversation with one another, if the subject chance to turn on Church or Religion, the Protestant as naturally terms his, *Persuasion*, as the Roman Catholic does his, *Religion*; and when the Protestant fain would corroborate his system of worship by comparison with that of the Roman Catholic, he alleges, ‘Very slender is the difference between our *persuasion* and yours;’ thus naturally expressing the imbibed real sentiment of his mode of religious worship, as grounded on persuasion. *Persuasion* now, according to its proper signification and meaning, is defined and thus understood—the act of influencing by expostulation, gaining the passions, and the state of being persuaded: it is opinion only, sentiment, without any other ground of assent than on the “persuasive words,” as St. Paul terms it, of this or the other fallible man’s *ipse dixit*. But the *Divine worship* of the Roman Catholic is *religion*; by this appellative only he expresses himself, the *Catholic religion*, as he does his Church *the Catholic Church*; the one and the other known no otherwise. As from the beginning throughout the Old and New Testament, whenever the worship of God, or any point relative to it, is mentioned: “And when your children shall say to you, what is this religion? you shall say,” &c. Exod. xii. 26. “This is the religion of the Phæse, (v. 43;)” “and the things that the LORD commanded shall be  
“ by

“ by a perpetual religion.” Levit. iii. 36. “ You shall afflict your souls by a perpetual religion,” &c. “ Religion clean.” John. “ All that would be joined to their religion.” Esther ix. 27. Wherefore the proper sense and meaning of the word *persuasion* is as different from that of *religion*, and that of the Roman Catholic Church from that of the *Reformed Church*, and as distant as to *faith*, as heaven is distant from earth. The one, viz. the Roman Catholic Religion and Church, is “ from above, “ coming down from the Father of lights, (hence divine) “ with whom there is no change, nor shadow of alteration.”—James i. “ From the Jerusalem which is “ above.”—Ephes. iv. “ That which was from the “ beginning; we declare unto you, that you also may “ have fellowship with us, and our fellowship may be “ with the Father and with his Son JESUS CHRIST.”—1 John i. But the other, viz. the *Reformed*, is earthly, from below; confessedly received from man, fallible and changeable; from the man Luther, prompted and aided by his satanical counsellor. Wherefore the Reformed Church cannot say of their doctrine and religion, with any ground of truth, as St. Paul testifies of his, and the Roman Catholic Church of her doctrine and religion. “ The Gospel which was preached “ by me is not according to man, for neither did I “ receive of man, nor did I learn it, but by the revelation of JESUS CHRIST.”—Galat. i. ii. Nor can their Church say, nor the individual members of it, nor any one of the different sects, with the same Apostle, that their doctrine “ is not in the persuasive words of “ human wisdom,” (1 Cor. ii.) of this or the other sectary whom they follow and listen to. Nor can they aver as the Roman Catholic can with very truth the same



same, and moreover that their doctrine and religion is in shewing *of the spirit and of the power*; and that her “faith stands not in the wisdom of men, but on the “power of God.”—V. 4. Whereas the doctrine of the Reformed Church is received and learned of man, in the *persuasive words of human wisdom*, of the man Luther, Calvin, &c. whom they follow. It is not therefore Catholic, because not *universal*; but *singular*, of this or that individual man.

(The doctrine of the Roman Catholic Church is heavenly, as St. Paul’s was *by the revelation of JESUS CHRIST*. “Flesh and blood has not revealed it; but “the Father who is in heaven:” it is consequently *infallible*. The doctrine of the Reformed Church, so contrary to it and opposing, cannot possibly be also infallible; to assert it, would be charging CHRIST with self-contradiction. It is *earthly*, by the persuasion and craftiness of a man, fallible man, the man Luther, and such like sectaries. But “no one knoweth the Father, “(saith CHRIST) but the Son, and he to whom it shall “please the Son to reveal him.”—Matt. xi. 47. Who will dare assert, that a man of Luther’s stamp and character was he to whom GOD revealed the *reformation*, for that CHRIST commissioned him to effect it.

Some may now object by retortion, that the Roman Catholic Church is like the Reformed Church also, ruled and guided by *fallible* men. [This will be noticed in the sequel.]

Roman Catholic brethren! whenever you may occasionally hold conversation with a neighbour or member of the Reformed Church, on the subject of *church or religion*, maintain and support invariably and firmly (yet without warmth and bitter zeal, bearing in mind whose disciples



disciples you are, be therefore as He, CHRIST, teaches you “as sheep in the midst of wolves, even as lambs among wolves:” (Matt. x. 10) maintain the deposit of your divine faith and religion, as an inheritance intrusted to you. Never degrade your religion even by the appellative *persuasion*, as if grounded barely on *human wisdom and doctrine*. “We have (saith St. Peter) “the more firm prophetic word:”—2 Pet. i. 19; “the sure foundation of GOD, having his seal (saith “St. Paul) the revelation of JESUS CHRIST.” Leave then the appellative *persuasion* to those whose doctrine, religion, &c. is builded and grounded on the sandy foundation of human wisdom, persuasion of this or that sectary. Keep stedfastly the *unity* throughout, one GOD, one faith, one baptism, one CHRIST, one law-giver and law, one fold the Holy Catholic Church, one shepherd, pastor, and spiritual head, one religion; and the whole by divine institution unto the consummation of the world. And, “behold I am with you, I am the door of the “sheep: he that entereth not by the door into the “sheepfold, but climbeth up another way, the same “is a thief and a robber:”—John x.

### § 13. True Church of CHRIST.

Amidst the number of heresies that have incessantly arisen in opposition to the doctrine of the Church of CHRIST, and of the like erroneous opinions yet continuing, and assuming the title of this or that *Church*, it is of the highest importance to be able to discern by certain marks, and to ascertain that One Church which is the true *Church of CHRIST*; as it is the only ark built by CHRIST himself, in which men are to be saved from the deluge of heresy, erroneous doctrine, superficial and spurious religion.

The marks by which the true Church of CHRIST may be known and ascertained, are described in the Apostle's Creed, art. 9. "I believe the Holy Catholic Church." They are further explained in the Nicene and Constantine Creeds, viz. "I believe one Holy, Catholic, and Apostolic Church." The Church then that carries with her these marks, must be the *true Church of CHRIST*; no other can be entitled to it.

To the conservation of the natural body, it is requisite there should be a sound and perfect union of all its members, at least of the vitals; the like *union* is requisite to the conservation of the spiritual and mystical body of CHRIST, his Church, as to the spiritual vitals, viz. Faith, Doctrine, Religion, Morality. When CHRIST founded his Church, and established his religion, and the morality of his Gospel, He promised there should be unity; "There shall be one fold and one shepherd."—John x. For this unity, He, as Man-God, prayed his eternal Father, "I pray for them, that they may be one, as we also are."—John xvii. 9, 11. Not only by charity and mutual love, but moreover by *faith* and *religion*. Accordingly St. Paul exhorts the Corinthians thus: "I beseech you, that you all speak one and the same thing, and that there be no schisms among you; but that you be perfect in one sense, and in one judgment."—1 Cor. i. 10. Not saying, "I am of Paul, or of Apollo, &c. but all and every one, I am of CHRIST, who is not divided, but the same yesterday, and to-day, and for ever." The same *unity* continues still in the Roman Catholic Church, as to faith, religion, and morality, throughout the world. Though Luther and other sectaries withdrew their *union* with the Roman Catholic Church, yet that partial breach

breach and their apostasy did not in the least break, lessen, nor dissolve the unity and union of the whole Church. No, no more than a rotten or dead branch lopped from a tree in vigour destroys the whole trunk or sound branches that remain on it. The like cannot be said of the Reformed Church; for no sooner was it projected and set on foot, than Hydra-like, with fifty heads, it split into as many different original preachers; each one preaching his doctrine according to his own private opinion and conceit accordingly assumes to himself the Headship of his Church, and entitles it—I a Lutheran, a Calvinist, a Zuinglian; I of the Church of Geneva, of the Church of England, of the Kirk of Scotland; I a Presbyterian; and of a very late date, (in the memory of the writer) I a Whitfield, a Wesley Methodist. However, if the Church of CHRIST, the Roman Catholic Church, did not destroy (like the fabulous Hercules, the fabulous Hydra) these sectaries as to a corporal destruction of existence, yet she effected it as to the spiritual object by the authority conferred on her by CHRIST. “If he  
“will not hear the Church, let him be to thee as the  
“heathen and the publican,” by expelling them her communion who dare break her union; since he that despises you, or my Church, despises me.

Hence evident it is that the Reformed Church is destitute of this first mark of the true Church of CHRIST, viz. unity of doctrine, union of minds as to religion; “with one mind and one heart honouring  
“God; that with one mind and with one mouth professing the same faith and religion, you may glorify  
“God.”—Rom. xv.

The



The second mark of the true Church of CHRIST is (*holy*) with true sanctity or holiness of life. The Roman Catholic Church has been incontestably acknowledged eminent and pre-eminent for sanctity of doctrine and discipline: she furnishes every means to attain holiness of life.

The Reformed Church even bears testimony of the sanctity of the Roman Catholic Church by the record of Saints inscribed in their calendar of the Common Prayer Book, whose festivals are appointed to be observed. Again, by the very material edifice of their Churches bearing the name of the respective saint under whose patronage it is erected to the service of GOD; thus also their Chapels of Ease of later date built by the very Protestants to the same purpose, viz. in this city, St. Mary, All-Saints, St. Margaret, &c. Will any Protestant say that any one of the said saints whom they honour by the erection of such Churches and Chapels, will any one say, that they lived and died in the profession and communion of the Reformed or Protestant Church? That it was by means administered according to that Church, that they acquired the sanctity which the very Protestants now revere? these are evident testimonies of the sanctity of the Roman Catholic Church. But can the Reformed Church give a single instance of any one saint acknowledged such by the general assent of people and nations, or even by themselves, that became the saint by means of the *Reformation*? “CHRIST  
“ (says St. Paul) gave himself for his Church, cleansing  
“ her by the laver of water, in the word that he might  
“ present her to himself a glorious Church, not having  
“ spot nor wrinkle; but that she might be holy and  
“ unspotted.” And again, “These things you were,  
“ but

“but you are marked, but you are sanctified, but you  
 “are justified, in the name of our LORD JESUS CHRIST,  
 “and in the spirit of GOD.”—1 Cor. vi. 10.

The means, by which the saints, (revered by the Roman Catholic Church and by the Reformed Church,) became saints; were divine faith, firm and entire, grace, the sacraments, prayer, fasting, abstinence, mortification, auricular confession of sins, penitential works, ordained by CHRIST, appointed by his Church, and duly observed by her members. The like means seem to be directed by the Reformed Church; yet it is evident, by their own acknowledgment, how few pay any attention to them in theory, and much less in practice; not acknowledging any Church authority sufficiently empowered to enforce the observance; but the whole at the option of each individual to observe or not observe, and in manner each one may judge suitable to his disposition and inclination. Hence the Reformed Church may in some degree be reckoned destitute of the means to acquire holiness of life; as national laws would be to no purpose, if there was no authority to enforce the observance.

As to the sacraments, those fountains and channels of life-giving grace, the Reformed Church has confessedly rejected them, reserving only two, viz. *Baptism*, and the *Lord's-Supper*. And here it may be observed with respect to Baptism, though acknowledged by their ministers of absolute necessity to salvation, “for, unless a  
 “a man be born again of water, &c.” saith CHRIST; yet the very indifferent and slight manner in which many of them now-a-days administer it, renders their faith of the necessity, very suspicious. [Of these two sacraments, viz. Baptism and the Lord's-Supper, notice will be taken hereafter.]

The *sanctity* or holiness of the Roman Catholic Church has again and still continues to show itself by the miracles that have been at divers times wrought in that Church, and in that Church alone, from the beginning to the present time, incontestably known to Protestants and acknowledged. This peculiar mark CHRIST himself annexed to his Church with a promise, "He that believes in me, the works that I do he shall do, and greater."—John xiv. 10. "Those who believe in me, these signs will follow them: In my name they shall cast out devils, they shall lay their hands on the sick, and they shall recover."—Mark xvi. "They shall take up serpents, and if they shall drink any deadly thing, it shall not hurt them."—It may now be asked; since the time of the Reformation, what single miracle can be attested with truth to have been wrought in the Reformed Church, either by any individual minister or member of that Church, or by the patronage, intercession, prayer, &c. of any holy person, living or deceased, whom their Church may extol for sanctity, or enrol in the calendar as a saint of their Reformed Church? This evidently shows that neither the Reformed Church, nor her faith, is the Church of CHRIST, nor the divine faith of CHRIST. For why cannot they do these miracles? "Because of your unbelief," (Matt. xiii. 58) for want of due disposition; their Church is therefore destitute of the promise of CHRIST made only to his true Church, the Roman Catholic. The working of *miracles* is the sole prerogative and inheritance of this Church; *miracles* proved substantially, juridically, and universally acknowledged to have been wrought; none others are admitted. [Of this more hereafter.]



The *Reformation* neither was at the time, nor has it since been, attested nor confirmed by any single miracle wrought by Luther, Calvin, or any other; consequently they were not *Apostles*, that is *sent* to preach, either by CHRIST or by his Church; with power of working miracles in confirmation of their doctrine, as was every other Catholic and Apostolic missionary sent and commissioned to convert any people or nation to the true faith and Church of CHRIST. Let it be said if any devil has been dispossessed, any dead restored to life, any sick recovered by the laying on of hands, prayer, &c. in the Reformed Church? Another proof is this, that neither Luther the arch-reformer, nor any of his colleagues, could be the “holy man and men, inspired by God,” nor sent by Him. Too vicious to that purpose! “A bad tree cannot produce good fruit; from their fruits you shall know them;” and “if the blind lead the blind, do they not both fall into the pit?”

The third mark of the true Church is *Catholicity*—Catholic, that is *universal*. “I believe the Catholic Church.” Co-existence of perpetual time and universal place is the prerogative of the Catholic Roman Church, since the coming of CHRIST, his preaching and founding his Church. By this He renewed the continuance of one and the same church that had existed in the Old Law, bestowing and conferring on the New, the grace and sanctification which the Old did not confer, but exhibited only in types; for as St. Paul observes with respect to the Old Law, “Now all these things happened to them in figure, were done in figure,” 1 Cor. x. “for the Law brought nothing to perfection;” Heb. vii. 19.

The *true Church of CHRIST*, to be such, must have been and be Catholic, that is, *universal*; spread out

throughout all nations. Thus CHRIST charged his Apostles, saying, "Go, teach all nations;" (Matt. xxviii.) thus Catholic, universal, as to place throughout. "And behold, I am with you to the consummation of the world;" thus Catholic, universal, including all times. "And going forth, they preached every where;" themselves during their time, and by their successors since, and hereafter, to the end. Hence St. Paul observes, "He (CHRIST) gave some apostles, some doctors, &c. to the consummation of the saints;" (Ephes. iv. 12;) and the Paraclete, CHRIST tells his Apostles, "shall abide with you for ever," (John. xiv.) not for a time only.

On what ground of divine revelation, mission, and fact, can the Reformed Church possibly claim *Catholicity*, by universality either of time or of place? As to time, was it existent earlier than in the 16th century, 1517? Till that period did it exist in any part of the universe? was it not in Germany, that it was first set on foot, and raised its head in Luther? Was it even known or heard of till then? Truly might he exclaim as he did, when struggling with his conscience; with a kind of self-reproach he expostulates with himself: "Are you the only man of sense in the world? Are so many all in the wrong? What if you should be mistaken? &c." Is there any single infidel nation that the Reformed Church has converted to the faith, doctrine, and religion of CHRIST, like to a St. Xaverius, while the Reformation was even in its first fervency? like to the present Roman Catholic missionaries in China? like to our own countrymen Roman Catholic missionaries sent into Germany, Saxony, and France, in earlier past centuries? Did or do any of those Christian nations owe their con-

version to Catholicity?

version to the Christian faith to the Reformed Church? No: solely to the Roman Catholic Church. As to the gospellers of the Reformation, unhappily it may be said, “ You go round about the sea and the land to make “ one profelyte; and when he is made, you make him the “ child of — two-fold more than yourselves.”—Matt. xxiii. 15. Hence, in a word, the Reformed Church cannot be the Holy Catholic Church professed in the Apostles’ Creed.

A fourth mark of the true Church of CHRIST is *Apostolicity*, according as St. Paul observes to the Ephesians, (ii. 19) “ You are now fellow-citizens with the “ saints, and the domestics of GOD, built upon the “ foundation of the Apostles.” “ And CHRIST sent his “ Apostles to preach the Kingdom of Heaven, and they “ went.”—Luke ix. 6.

The Reformed Church, to claim this mark of *Apostolical*, must demonstrate that it derives its existence and foundation either from some one of the Apostles of CHRIST, or from an Apostolic successor, descending by lawful and regular order from St. Peter, Bishop of Rome, or by one commissioned and sent by St. Peter’s successor; and that Luther, acknowledged by them to be the first mover and the author of the Reformation, was commissioned and sent by the then existent successor of St. Peter, Leo X. the Bishop of Rome and Pope. But scarce will a single member of the Reformed Church presume to assert that Luther was thus commissioned, who, on the contrary, so virulently opposed the Pope with raillery and contempt. The apostate man Luther, could he possibly have been the “ holy man inspired by “ GOD!” the Apostolic man sent by GOD! Hence the Reformed



Reformed Church is no more *Apostolic* than it is *Catholic*, consequently not the *true Church of CHRIST*. [Of these marks further notice will be taken.]

It should now appear evident to every unprejudiced and seriously reflecting mind, that the Reformed Church by Luther, and other such like gossellers, cannot possibly be the true Church of CHRIST; but that the prerogative and inheritance belongs solely to the ancient Catholic, Apostolic, Roman Church, descended from St. Peter, who received it from CHRIST, when He delivered to him the *keys of the kingdom of heaven*, and the charge to “feed his lambs, to feed his sheep.” It is with this Church CHRIST promised He would always abide, his Spirit should teach her all divine truths necessary to salvation, guide her in all directions, and that the gates of hell (heresy, error, and false doctrine) should never prevail against her. Hence she never has fallen nor failed by defect of faith, of sound doctrine, &c.

#### § 14. Roman Catholic Church.

Slander and enmity may have forged falsities, and charged them on her; even as CHRIST said, “a man’s enemies are those of his own household,” has been experienced from the very beginning, and from Luther himself. *Charges* (as St. Paul observes) *turned into mere fables*. But the force of CHRIST’s promise, his divine truth, protection, and the firmness of his Church, built on a rock, stop at once “the mouth of those that speak wicked things.”—Ps. lxii. Neither will CHRIST “profane his testament, nor will he make frustrate the words that proceed from his mouth.”—Ps. lxxxvii. There may be in the corporal body an unsound member, requiring amputation; yet when amputated, the vital

part of the man, his soul and mind, continue sound, not the least affected by the loss of the unsound member. Thus individual members of the Church have occasionally become cankered, rotten, unsound, by reason of heresy, false doctrine, scandalous life, &c. and the Church has lopped them off as such from the tree of life; yet the body and trunk continues sound and vigorous, it grows, flourishes, and pushes forth new branches, by converts to her faith and religion.

The Roman Catholic Church never fell, nor failed, by heresy, or any erroneous doctrine; nor separated by schism, from any more ancient or pre-existent Church. By no Council, has she ever been condemned or censured; not a single Father ever wrote against her doctrine; all and every one of them have risen and stood firm in her defence: by no authority ever reproved. Enemies have fought against her from the beginning, but they could not prevail against her. Individual members have gone from her, and abandoned her faith and doctrine; but as St. John says, “they were not of us, for if they had been of us,” dutiful and obedient children to their mother the Church, in whose bosom they were born, the children of God, and reared up with the milk of her doctrine and sacraments, “they would no doubt have remained with us.” But they by apostatizing, separating, and becoming heretics or schismatics, have manifested that they are no longer members of the Church of CHRIST; she has expelled them from her. “But what, if some of them have not believed; shall their unbelief make the faith of God without effect? God forbid.”—Rom. iii. Ishmael like, expelled from the communion and family of Jacob, “they are trees  
H of



“ of the autumn, unfruitful, twice dead, plucked up by  
 “ the roots.”—Jude.

However, the *Reformed Church* alleges, as a plea for their separation and reformation, that the Roman Catholic Church, as fallible, did err. But in what point or points they evidence not, in order to corroborate their plea. But, in reply to their accusation of error, the simple question is; If that were true, what at the time became of CHRIST's solemn promise? It must either have been withdrawn, suspended, or withheld, or never intended to be fulfilled; or, in a word, that CHRIST never made any such promise, that He would abide with his Church, that his Spirit should guide and teach her, and that the gates of hell should never prevail against her. To assert and maintain any one of these propositions, who is the mortal that will dare thus blaspheme? “ The Church (says St. Paul) is the house of GOD, “ the living GOD, the pillar and ground of truth.” CHRIST is the head of his Church, his Divine Spirit her guide and director, consequently *infallible* in faith and doctrine. This Church, CHRIST commands us to hear and obey, under penalty of being looked on, as heathens and publicans.

The Church of CHRIST, the Roman Catholic Church, is resembled to a “ house builded by a wise man on a “ rock, and the rain fell, and the floods came, and the “ winds blew,” of revolting children and members, heresies, and persecutions, against her, “ and they beat “ on that house, and it fell not, for it was founded on “ a rock;” (Matt. vii.) and the rock is JESUS CHRIST, the wisdom of the Father. Not thus the Reformed Church, built upon the sandy bottom of human invention, versatile opinions, and persuasions of apostates from  
 the



the Roman Catholic Church, and the rain fell, and the floods came of dissensions among the Reformers, and they beat the one upon another by opposing doctrines, and their Church split into pieces, and fell to the ground; leaving no one true, firm, and closely cemented Church, by union and sameness of doctrine, &c.

§ 15. *Marks of a False Church.*

Apostasy, heresy, schism, fallibility, ruled and guided barely by human opinion and persuasion, destitute of the promise of CHRIST, and the guidance of his Divine Spirit, without an Apostolic Spiritual Head, divinely authorized, without sacrifice, without sacraments, void of Catholicity, of time or place, &c. are the marks of a false Church; and these marks stand glaringly evident on the Reformed Church of Luther, &c. and the abettors of the *Reformation*. This *Church*, if it may be so termed, may more properly be defined a congregation of people despising spiritual government, the doctrine of CHRIST, the doctrine of his primitive and ancient Church, of his apostles and their successors, wilfully withdrawing and separating themselves from it; forging new, erroneous, unheard-of before, doctrine, suggested to the arch-reformer by his satanical director, as Luther confessedly acknowledges. From their fruits know them; a bad tree cannot produce good fruit; and he that despises the Church of CHRIST, despises CHRIST himself.

*Heresy* is an obstinate impugning of divine faith and religion. It is evident that the Reformed Church in general impugns obstinately the faith, doctrine, and religion of the Roman Catholic Church, the Church of CHRIST, consequently, teaching the doctrine of CHRIST,

hence *divine*. Whereas the Reformed Church brands it with diabolical, superstitious, idolatrous doctrine and worship; while that Church adopts and adheres to so many different and singular opinions and errors of faith, contrary to the Catholic and universally-approved doctrine.

*Schism* is a division and separation from the Catholic, universal Church. The Reformed Church has evidently withdrawn and separated itself from the Roman Catholic Church, from the body of all the truly faithful Christians, rejected their communion with them, disavowed their doctrine, and framed to themselves a new system of faith and religion, in opposition to that of the ancient Catholic Church; consequently it is not the one holy Apostolic Church, her faith not divine faith, her religion not divine, and her Church schismatical and heretical.

#### § 16. *Corollary.*

From the preceding observations, with respect to the Reformed Church, and the members of it, protesting against the doctrine and faith of the Holy Catholic Church; it may aptly be concluded, that the said Reformed Church is not only schismatical, but moreover heretical; *heretical* as to its general system of *faith* and *religion*. Consequently, many of her adherent members are (well! if the greater part of them are not) *heretics*. CHRIST himself denounces those heathens that will not hear his Church. Such is the case of the Reformed Church; her adherents will not listen to the universally-received doctrine of the Catholic Church. They will not submit their reason and will to the obedience of divine light and faith, they oppose and reject it, where it clashes the least with their reason, and they abide

abide firmly and solely wedded to their own private sense and judgment, as to matters of faith and religion. Hence originate so many different sects of reformation, schismatics and heretics accordingly. Notwithstanding this almost general revolt in point of faith, religion, and Church; Heresy cannot with justice and equity be laid to the charge of every individual indiscriminately, of the Reformed or Protestant Church, nor every individual be called a *heretic*, in the true sense and meaning either of heresy or heretic.

Wherefore the present Corollary is subjoined to the preceding observations, and it is recommended to the serious consideration of well-disposed and unprejudiced Protestants, who may chance to peruse the present publication. By the perusal of it they may be able to judge themselves, how far the epithet *heretic*, and the charge of *heresy*, may affect their own particular person. Again, how nearly it concerns them to inquire, to seek, and to knock at the door, as to the important affair of eternal salvation, that depends wholly on divine faith, religion, and grace, and being a member of the one fold of CHRIST, his Church. Accordingly CHRIST, “lifting up his eyes to heaven,” thus addresses his Eternal Father: “Father! the hour is come that thy Son may glorify Thee: as thou hast given Him power over all flesh, that he may give eternal life to all whom thou hast given him. Now this is eternal life, that they may know thee the only true GOD, and JESUS CHRIST whom thou hast sent.”—John xvii. 1, 2, 3. But, this knowledge of GOD and of JESUS CHRIST is by *divine faith* of truths revealed and taught by JESUS CHRIST himself; hence he saith of himself, “I am the way, the truth, and the life.”—John xiv. 6. “I am  
“ come



“ come that they may have life, and may have it more abundantly.”—x. 11. “ I am the door of the sheep: by me if any man enter in, he shall be saved: I am the good shepherd, and I know mine; and mine know me; the sheep follow him because they know his voice: and there shall be one fold and one shepherd:” (John) one Church and one faith: wherefore CHRIST exhorts mankind “ to enter in at the narrow gate, for wide is the gate and broad is the way that leadeth to destruction, and many there are that go in thereat. How narrow is the gate, and how strait is the way that leadeth to life, and few there are that find it.” And he cautions, “ Beware of false prophets.”—Matt. vii. 13.

It is left to the serious reflection of the cool and unprejudiced Protestant, earnestly desirous of finding the true *Church* in which he may work his eternal salvation, to judge by the doctrine and religion, stated in preceding pages, of the Roman Catholic Church and of the Reformed Church, of the two gates and two ways; which of the two Churches carries with it the marks of the one only Holy, Catholic, Apostolic Church, the Church of CHRIST, the fold of which CHRIST saith He is the shepherd? Both cannot possibly be the true Church, so contradictory is the faith and doctrine; one only, and alone, must be it.

As it is of the utmost importance to know and to secure the one, and to escape the other, let the well-disposed, as CHRIST directs, “ Ask, and it shall be given you; (the light and knowledge of divine faith and religion in the true Church:) seek, (by inquiry as Saul, St. Paul, did of Ananias) and you shall find:”

“ knock

“ knock, and it (the door of the fold, the gate of the Church) shall be opened to you.”—Matt. vii.

By the perusal of this Corollary they will moreover be able to judge of themselves, whether they may unfortunately be ranked among *heretics*, and merit the appellation. For, as St. Paul observes, “ All do not obey the Gospel.”—Rom. x. 16. And CHRIST assimilating himself to a good shepherd, who lays down his life for his sheep, kindly invites to his fold all strayed sheep: “ Other sheep I have, that are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd;” (John x. 16) that is, one only Church; and the one is the Holy, Catholic, Apostolic, Roman Church, as demonstrated in preceding pages. [In the sequel of the work, particular Articles and Tenets of the one and of the other Church, will be stated occasionally, as they occur in the subject that is treated.]

### HERESY.

*Heretic, who strictly such.*

“ Dearly beloved! believe not every spirit; but try the spirits, if they be of God: because many false prophets are gone out into the world.”—1 John iv. 1. Try, by examining whether their teaching be agreeable to the rule of the Catholic faith and the doctrine of the Church. For as St. John says, v. 6, “ He that heareth God, heareth us; (the pastors of the Church;) by this we know the spirit of Truth, and the spirit of Error.” However, lest some may misunderstand or misinterpret these other words of St. John, “ Every spirit which confesseth that JESUS CHRIST is come in the flesh, is of God;” (v. 2.) and thence conclude

clude that unto eternal salvation it will suffice solely to believe in GOD and in JESUS CHRIST; and that as to other particular tenets of faith taught by the Roman Catholic Church, the belief of them is neither necessary nor required: Whoever may harbour the like notion, be it known, that the aforesaid confession of faith alone, is not sufficient at all times and in all cases. But St. John mentions that particular point of *faith*, because it was the particular point, at that time, impugned and opposed by the *heretics*; and therefore the respective confession of it was to be made, taught, and maintained, as the most proper token by which true teachers might be distinguished from the false.

*Heresy*, in the general acceptation of the word, is *an error against faith*, in a person who professes himself to be a Christian. To a formal heresy or heretic four things are requisite:—1. An error of the mind or understanding, opposite to faith. Faith is a gift of GOD; by which we believe firmly the truths which GOD has been pleased to reveal to mankind, to be firmly believed by them, and which truths GOD teaches them by his Church, taught and guided by his Divine Spirit. This faith is grounded on the infinite wisdom, veracity, goodness, and power of GOD. *Heresy*, therefore, is an error of the mind, and a kind of infidelity; as it is an act of the mind certainly false against faith, as faith itself is an act of the mind most certainly true: heresy is therefore an erroneous act of the mind.

Wherefore, certain words, actions, and external signs, though they may carry with them tokens of heresy, yet if the agent act not, and those externals proceed not from any such wilful error; such external tokens render not the agent, an heretic, in the sight of GOD.



Nor is that person a formal heretic, who may believe certain particular points of faith, required by the Church to be believed, and may yet think within himself that he is believing contrary to the Church; unless at the same time he may think that the Church errs as to that point; because in that supposition he would, in mind, maintain an *error* with respect to the *infallibility* of the Church as to her faith and doctrine.

A second requisite to incur a formal heresy, to be reputed a heretic, is, that the error of mind be voluntary altogether, of free-will and assent. It is this that constitutes the sin, of whatever kind.

The third requisite to a formal heresy is, that the error of mind be of one that professes himself a Christian, believing in Christ, and in his doctrine. “They (says St. Augustine) are heretics, who, bearing the name of Christians, oppose the Christian doctrine:” and (says St. Thomas Aquinas) “Heresy regards and affects those who, while they profess the Christian faith and doctrine, corrupt and falsify its dogms.”

The fourth requisite to a formal heresy is *obstinacy*. It is this alone (according to St. Thomas) that renders a person strictly a *heretic*. And, as St. Augustine remarks, “Without *obstinacy* I may indeed *sin*; but I shall not therefore be a heretic:” whence is derived this canonical rule of the Church: “Whoever maintains an opinion of doctrine, though false and perverse, yet if he does it without any obstinate vehemency, and is ready to be converted, and to acquiesce, whenever he may explore the truth, such an one is no ways to be reputed a heretic.”

However, this *obstinacy* does not consist barely in a person’s maintaining his error with acrimony, tooth and nail;

nail; but, in that he moreover, while he thus maintains his opinion, knowingly and wilfully impugns and opposes the Catholic faith, propounded sufficiently to him; according to that of St. Augustine: “I do not reckon  
 “him to be a heretic, until the doctrine of the Christian  
 “faith be cleared to him; and he then had rather resist,  
 “and he will adhere still to what he held, and will con-  
 “tinue to hold, and abide by.”

But now the Truths of faith may be reckoned to be sufficiently propounded and cleared to him, if he is conscious to himself, that he conceives and judges of matters of faith and religion contrary to what the Roman Catholic Church believes, and proposes to be believed by her members, on the ground of divine revelation. And of this Church he cannot be ignorant, of which the marks are so clear and evident, viz. “One,” &c.; and by these marks he may ascertain to himself its credibility and infallibility in faith and doctrine. Hence, if he continue ignorant, his ignorance will arise through his own fault, and can no way be reputed invincible ignorance.

Seeing, moreover, that CHRIST promised that He would by his Divine Spirit be always with his Church, teach and guide her in all truth relative to faith, &c. requisite and necessary to eternal salvation; and that “the  
 “gates of hell (Satan and the wickedness of men)  
 “should never (by heresy, erroneous doctrine, &c.)  
 “prevail against her.” Hence, not to submit the mind and the will to believe *divine* truths taught by the Church, and not to obey, is virtually tantamount as to rebel against and obstinately to resist the Divine Spirit and light. “The light shineth in darkness, and the  
 “darkness will not comprehend it.” “And (as St.  
 “Thomas observes) if he may be thought obstinate, who  
 “is

“ is imprudently tenacious; he is truly imprudently tenacious of his judgment, who, in a matter of such moment as faith is, prefers his own judgment to that of the Universal Church.” Hence he concludes Heresy to be a sin of such enormity as to exceed every other sin, because it subverts the foundation of all that is good, viz. *faith*, without which it is impossible to please God, and nothing of real spiritual good can remain. *Heresy* is therefore in its kind the most grievous of sins, and the greatest in the rank of infidelity, and respectively to sins, adverse and opponent to moral virtues.

From the preceding documents, the subsequent resolves may be deduced:—

1. None is formally and strictly a heretic, who, though his opinion as to matters of faith may be erroneous, yet is willing and ready to submit his judgment with respect to these matters to the judgment and decision of the Church; and not knowing that he judges of them contrarily to what the Church holds and teaches.

Nor are they heretics, who err in faith, even through ignorance mortally culpable, provided they are disposed and ready to believe what, and in the manner, the Church believes, if it were propounded to them as a dogma of the Church; yet would they sin mortally. Thus St. Thomas, (sect. 2, sup. c. ii. ad Galatas, and Theologians in general;) “ Because such persons do not err with *obstinacy*, which is only when a person knowingly and wilfully impugns a divine truth, that is sufficiently proposed, and made known to him as such.”

2. There are many illiterate and ignorant peasants that retain one or more errors against faith and the doctrine of the Catholic Church, “ having their understanding darkened through the ignorance that is in them;”



“them;” (Ephes. iv.;) yet are they not strictly *heretics*, because they neither retain nor maintain their mental errors with *obstinacy*. However they may sin mortally by reason of their culpable negligence to learn the truth, which they ought to do, and are capable of knowing.

3. They who err through spontaneous and affected ignorance, are not strictly *heretics*; provided such ignorance proceeds only from the trouble they are loth to take to learn; because, notwithstanding their unwillingness to take the pains to learn, yet they may be willing to obey the Church; and their sin, against the precept of faith requiring them to learn divine truths, is not such as to exclude a submission due to the Church, as to what she believes and teaches.

Yet, would these same persons be strictly heretics, if they affected their ignorance; through contempt of the Church, or that they were not disposed to abandon their error, though they knew what the Church requireth them to believe, and they yet continue to slight seeking to know what the Church proposes to their belief. In such a case nothing is wanting to a formal obstinacy, consequently, nor to a formal heresy; since their choice and preference is entirely of their own will and determination to contradict and oppose a proposition of the Church, known to them, at least in a general way; and they continue to reckon it a matter of little signification to know what the Church requires them to believe; and they think themselves under no obligation to captivate their understanding to the obedience of faith, and to the doctrine of the Church, as to those points.

It may happen, that in heretical countries, where there is no public exercise of the Catholic Religion; that in some towns and villages there may be some among  
them

them, that profess only a material heresy, that is, an error of faith merely as to the point they believe, contrary to the Church; which point they have imbibed, as it were, with their mother's milk. This befalls children, youths, peasantry, &c. to whom the true Church has not been sufficiently stated, perhaps not at all, or at least in such manner from their minister, parents, and teachers, as rather to deter them from it; these ministers having from the very pulpit represented the Roman Catholic Church and its doctrine (as Luther did) diabolical; denouncing the Pope to be an Anti-Christ, the whore of Babylon, and the Roman Catholic Religion to be made up and replete with superstition, idolatry, and such like: So that in fact, it would have been better for them never to have heard any thing of the Catholic Church and religion. Hence, such persons are held rather under a kind of invincible ignorance, than under a wilful and obstinate error and opposition to divine faith of the Church; and therefore they are not strictly heretics. To such persons may be applied with some plea of excuse the words of St. Paul: "And now, brethren, "I know that you did it through ignorance."—Acts iii. 16. However, such persons, if at any time they may be happily converted to the Roman Catholic Church and religion, must repent of, and confess their error, in which they have lived till then, as they are seldom without fault, more or less, by some neglect to inquire, to seek, and to beg of God, the grace and light of his divine faith.

However, not all those who live in heretical countries, and profess the heretical religion of the country; and who have imbibed the heresy with their mother's milk, and have been thus educated, can be excused from formal heresy.

heresy. Many of them are certainly strictly heretics; as it is certain, there must be many among them, to whom the Catholic Religion, faith, and Church is sufficiently known, so as to induce them not only to inquire concerning the truth and rectitude of it, but moreover to believe and embrace it. This sufficient knowledge arises from the connection of neighbourhood, acquaintance, friendship, and mostly from that of inter-marriage of Catholic and Protestant; wherefore such persons have nothing to plead in excuse of not inquiring, seeking, &c. nor have they any pretext to invincible ignorance. And much less so now, than in former times here in England; when through the lenient disposition of our gracious Sovereign towards his Roman Catholic subjects, Government by an Act of Parliament allows the Roman Catholics a public exercise (in a manner sufficient to that purpose) of their religion, even as to the building chapels, and opening schools with licence; yet further, with obligation of keeping open their chapels during the time of their divine service, preaching, catechizing, and during the most holy sacrifice of the Mass; so that their Protestant neighbours, friends, and fellow-citizens, have free access to attend, to see and to hear what is preached, taught, and performed in the religion or divine worship throughout the whole Catholic Church, in whatever part of the globe; consequently, they have every opportunity of complying with our blessed LORD's admonition, "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you;" the grace of GOD, the light of divine faith, the way and gate to live everlasting. And, such are the other sheep not of the true fold, of whom CHRIST faith, "them also I must bring, and they shall hear my voice, and  
" there



“there shall be one fold and one shepherd.”—John x. For “I am the way, the truth, and the life.” Hence, are they inexcusable, because that “when they knew **GOD**, they have not glorified **GOD**,” (Rom. i.) as **GOD** will be glorified in the faith, religion, and church, which his Eternal Son taught and established, when here on earth Man-God, viz. the holy Catholic Church and religion. Hence, are they inexcusable as to their ignorance and prejudice against it; and though they may perhaps not be reckoned strictly heretics, holding out with obstinacy, yet are they near and very near the brink; and it is much to be apprehended, “thy destruction or “eternal loss is of thyself, O Israel,” may be referred to them, that thus neglect the proffered and favourable opportunity and means to find and know the truth in the true Catholic Church, which they profess to believe by the 9th article of the Apostles’ Creed. “Because I “called, and you refused, I stretched out my hand, and “there was none that regarded, you have despised all “my counsel, and have neglected my reprehensions; I “will also laugh in your destruction, and will scorn “when that shall come to you which you feared.”—Prov. i. 24. Wavering and doubting about the right and the wrong, neutrals in religion, “how long halt “you on two sides? If our **LORD** be **GOD**,” if our Church, the Roman Catholic Church, be the Church of **GOD**, follow her; “but if Baal, follow him;” (3 Kings xviii. 21) if your Protestant Church, follow your Church; but observe, as Elias said to the people, “I only remain a prophet,” so the Catholic Church, I only remain a Church; “and the prophets of Baal, (sectaries of Luther) are four hundred and fifty.”—ver. 22. “Many called—few chosen.”—Matt.

They

They again are heretics in the strict sense of the appellation, who hold with a positive doubt a truth of faith, which they well know to be defined such by the Catholic Church; because, by such a positive doubt, they virtually (that is in effect, though not formally with apparent obstinacy) deny the Catholic Church to be the infallible Rule of faith. Thus St. Thomas, and theologians in general.

It is otherwise, with respect to a negative doubt; as when a person suspends his judgment, provided he therefore only suspends it; because the definition of the Church is not sufficiently proposed and known to him. However, if he wilfully suspend his judgment and assent to a mystery sufficiently cleared and explained to him, on the ground of some incidental motive, human, selfish, or worldly, &c. such a one lies under the stigma of a formal heretic; inasmuch as he, having under apprehension of erring, suspended his judgment, still continues in the same suspence, as if he judged those incidental motives to be of such weight, as to render dubious the truth of a revealed mystery proposed by the Church.

It is not thus, with respect to persons who, overwhelmed as it were either by scruples or temptations against faith, seem to themselves to doubt their faith, or some particular article of it, and they are therefore perplexed in mind. Their doubt is no more than a *negative doubt*, not in the least positive. The suspence of their judgment is rather an agitation of the mind, through the fear of offending God by the least incredulity; seeing that they would rather die than wilfully and knowingly contradict or oppose the judgment of the Church, or call in question the decision of the judgment. Such persons, on those occasions, act not of their own will and consent, but they

are





testation is nothing more than a lie. Of such protestation, and to such who thus protest, it may be applied; "You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth, (when he seduced Eve by his suggestions, 'You shall be as Gods;' Gen. iii. v;) because truth is not in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof."—John viii. 44.

## CHAPTER II.

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### § 17. *Christian Morality.*

**B**Y Morality, in general, is meant a system of principles and rules regulating the duties, conduct, and actions of man, as a rational and social creature, one towards another. Morality is a *virtue*, inasmuch as it is an inclination, rectitude, and promptness of mind and heart to practise good and to avoid evil; and in particular to do to every one as we would be done by, and to refrain from doing to others that which we would not have done to us. Of these moral virtues, there are four principal ones, viz. Prudence, Justice, Fortitude, Temperance. They are called *cardinal virtues*; because on the one or the other of them, accordingly, every other moral virtue moves and acts, arises from it, and bears a reference to it. The heathens had a tincture of moral virtues, particularly of these four, but they were mostly vitiated, through defect of a proper motive and object; hence they were neither true nor solid virtues, even when practised by the wisest of them, Socrates, Thales, Diogenes, Pythagoras, Plato, &c. They gave into glaring contradictions and gross errors, even concerning

cerning the Deity and Supreme Being. Many vices they styled virtues, and many crimes they held sacred. Some of them seemed zealous of justice, held in contempt riches and pleasures, were patient of adversity, affronts, &c. But all this was merely exterior show, rather a phantom of virtue than real. The too common motive and object that led them to this exterior show was pride, vanity, applause, self-interest, or some such vitiated intention and view; and of these phantoms they often boasted: whence Tertullian styles the moral heathen philosophers, traders in fame; men of words, drudging barely for the breath of the people, an animal of fame, saith St. Jerome. But setting aside these lame and generally false and counterfeit moral virtues of the heathens, the present purport is to treat of the *Christian Morality*, an accessory and concomitant principle of the *Christian Religion*. This *Morality*, through the uprightness, sanctity, and sincerity of its professors and practitioners, and by its principles, carries with it such beauty and charms, that it has occasionally opened the minds and induced the hearts of the very heathens and proud philosophers to embrace it.

The *Christian Morality*, like the *Christian* religion, derives its name from the Divine Author of the one and of the other, JESUS CHRIST. This divine Author and Master published to mankind, and proclaimed openly, "This is eternal life, that they may know Thee the only true God, and JESUS CHRIST whom Thou hast sent."—John xvii. 3. And when He taught, (in the temple) the Jews wondered, saying, "How doth this man know letters, having never learned?" JESUS answered them and said, my doctrine is not mine, (only as man) but his that sent me, (from whom I proceed " and



“and with whom I am always.) If any one will do the will of Him, he shall know of the doctrine, whether it be of GOD, or whether I speak of myself,” (as man only or as Man-God.)—John vii.

The Christian doctrine, religion, and morality, thus derived from its divine author JESUS CHRIST, may justly be referred to that *fire* of which CHRIST announces, “I am come to cast fire on the earth; and what will I, but that it be kindled?”—Luke xii. 47. The school in which this doctrine is taught and learned, must be the Church which CHRIST himself founded and established to that end; “and they shall be taught of GOD.”—John vi. 45. And the *fire* to be kindled in the hearts of true believers, is that of the *love of GOD*. This fire of the love of GOD is kindled by the *grace* which CHRIST confers by the sacraments instituted by Him, and administered in his Church. By these sacraments, as by channels, the grace and love of GOD is conveyed into the souls of his faithful servants, that receive them with due and proper disposition.

When CHRIST came on earth, the true GOD was scarce known by mankind, nor loved, consequently nor adored, nor worshipped, nor served; at least, not in the *spirit and truth* with which GOD would have mankind adore and worship Him. Nor was he ever, nor ever will be, known, nor duly worshipped, otherwise than through his eternal Son. JESUS CHRIST is the “sun of justice, and the true light, that enlightens (super-naturally with his divine light) every man that cometh into the world.”—John i. This divine light inflames at the same time. To this end only, “the word (the Son of GOD) was made flesh, and dwelt among us.” He, moreover, passed through the different stages of human

human life, in his flesh, Man-God; He conversed, He acted, He suffered, and He died; that so He might, both by word and example, by doctrine and by practice, teach mankind to know, to adore, to worship, and to serve GOD, with true religion and morality. This grace, the pure gift of GOD, is the prime and greatest of his blessings and favours. It is the ground work of all others, and includes them all. JESUS CHRIST, whether as GOD or man, had in all this no other view. As GOD, because his glory and the happiness of mankind are the two ends of all his works: and as man, it was the sole aim, object, and motive of his preaching, acting, &c. here on earth, throughout his whole life, and by his death. This, then, is also the prime object of the Christian morality, that we may as much as possible render ourselves exact copies in life of our original, JESUS CHRIST; that we become “conformable to the image of his Son, led by the spirit of GOD;” (Rom. viii.) regulating the whole man, interior and exterior, by the Man-God, JESUS CHRIST. GOD gave Him to mankind “for a leader and a master.”—Is. lv. And this Man-God saith of himself, “I am the way, he that followeth me walketh not in darkness, but shall have the light of life.”—John viii. 12. And if, as St. Thomas did, we ask, “How can we know the way?” the truly moral man CHRIST informs us, “I am the way, the truth, and the life; no one cometh to the Father, but by me.”—And this way, this truth of CHRIST’s life and morality, is to be learned from the Gospel. It therefore highly interests every Christian to read and reflect seriously on the rules and maxims of morality there laid down by the word and example of JESUS CHRIST himself. And “he that is holy, let him

“him be sanctified still;” (Apoc. xxii. 11) endeavouring daily to advance forward “from virtue to virtue.”—Ps. And as St. Paul observes, “let your conversation be “worthy of the Gospel.”—Philip i. And as he says of himself, “Stretching forth myself to those things “that are before, I press towards the mark, to the prize “of the supernal vocation of GOD in CHRIST JESUS. “Our conversation is in heaven, whence we look for our “LORD JESUS CHRIST.”—Ibid. 3. The Gospel is the rule and standard, according to which the Christian will, after death, be judged at the tribunal of CHRIST, by CHRIST himself; and by Him he will be approved and rewarded with eternal happiness, or he will by Him be condemned to eternal misery, according to the works done in life. “They that shall have done good things, “shall go forth (their graves) unto the resurrection of “life: but they that have done evil, unto the resur- “rection of judgment.”—John v. 29.

This Gospel rule contains two points, the doctrine of JESUS CHRIST, and his example of practice. This last is the faithful and infallible interpretation of the Gospel. It is to be observed, that man, as a rational being, ought always to act according to the dictates of right and sound reason; and whenever he acts inconsistent with it, he deviates from the rule that GOD has given him to direct him, and he degrades his dignity to a level with the irrational brute. In like manner, man as a Christian, the disciple of CHRIST, ought to act as such, according to his Christian rule, by the grace of GOD in JESUS CHRIST; and never to act inconsistent with his dignity of Christian, nor degrade his character by an unworthy conduct of life, nor degenerate into the former state of darkness and straying, from which



CHRIST has delivered him, bringing him “out of darkness into his marvellous light;” who had not obtained mercy, “but now has obtained mercy.”—1 Pet. ii. 9. But he must now by his Christian life *declare his virtues*; the virtues of JESUS CHRIST, by the practice of humility, obedience, meekness, &c. and be led by his divine spirit; “for only they who are led by the spirit of God, are the sons of God;” (Rom. viii.) truly Christians, disciples of CHRIST, practising Christian morality; and from this rule he must never swerve.

But we shall never understand rightly these two points, viz. the doctrine and example of CHRIST; yet less shall we relish them, and least of all practise them; unless we first conceive and cherish an earnest desire of learning them, a will to practise them, and unless we retain a firm resolution to give and devote ourselves wholly to God and his service, according to the end for which alone He has given us life and existence. To this end He has by baptism made us Christians unto sanctification, to the purpose of professing and practising his divine truths and religion in his one only Holy Catholic Church. In this Church are received all the means and help necessary to the Christian moral life.

To engage us to pursue more closely this Christian morality, we need only reflect seriously on the promises we made, when God received and adopted us, by baptism, his children. These promises were, “I renounce Satan, his works, and all his pomps:” that is, as St. John expresses it, “Love not the world, nor the things which are in the world; for all that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life; which is not of the Father, but of the world.”—1 John ii. 15, 16.

Whatever

Whatever CHRIST taught, whether by his preaching or example, whether as to divine truths of faith, religion, and Christian morality, the same he continues to teach in the Gospel, interpreted by his Church. And all He has taught is *supernatural*, that is, it is divine, and surpassing our comprehension; and the practice of it exceeding the power of our natural weakness, and even of our will to prosecute in practice; so prone is man of himself to evil, and so averse to good. "It is the narrow gate, and straight way," by which the Christian is to enter into heaven; and CHRIST tells us, that, in order to enter in through that gate, we must *strive*, that is we must use our utmost endeavour. All is above our natural light and strength: we can have no intelligence of the one, nor ability to execute the other, than by the grace of God, who "giveth both to will and to do." And God will bestow the grace, in proportion as we correspond with his call and inspiration, earnestly desire and petition for it, and endeavour to execute his will, however difficult the execution may be to our weak nature, and repugnant to our naturally corrupt and perverse will. CHRIST said to all, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—Luke ix. 23. However difficult the task may be, yet as St. Paul experienced, so may every Christian: "I can do all things in Him who strengtheneth me by his grace." He will then be enlivened with the Spirit of CHRIST; he will form his life by the life of CHRIST; he will be faithful to his grace and inspiration, and docile to his maxims. In a word, he will be the true Christian, and the truly moral man.

This

This Christian morality, of which the practice exceeds our natural strength, is in constant opposition and war against our concupiscence, self-love, pride, sloth, inordinate passions; and from them arise the reluctance, and even aversion, we experience to the practice of what this Christian morality teaches. Whoever will but ever so little look into and study his interior, cannot dissemble the fact. St. Paul declares his experience of concupiscence: "The law indeed is holy, just, and good. There dwelleth not in me, that is to say in my flesh, that which is good. For to will is present with me, but to accomplish that which is good, I find not; for the good which I will, I do not; but the evil which I will not, that I do."—Rom. vii. From our disorderly passions, proneness to evil, aversion to restraint, and repugnance to good, arises our disrespect to the Christian morality, that opposes and aims to destroy them; and it is from this disrespect to, check and thwart our natural inclinations and affections, that so many futile reasons and pretexts are suggested and invented, in order to dispense with the practice. The only and most effective way to surmount this disrespect is to make use of those means that God offers, and has ordained, in order to receive his grace, (without which it will not be possible) to enable us to disengage our heart altogether from created objects, whatever they may be, that are an obstacle in the way; that so we may give and devote ourselves wholly to Him our God, first beginning and last end. Till we take such a resolution, and enter earnestly on the execution by constant practice, the *Christian morality* will dismay us, by the appearance of a heavy and painful yoke impossible to be borne, and under which we shall bend and sink, and we shall therefore either not take it up, or if

taken



taken up, we shall soon throw it off, as too heavy and galling a burden. But CHRIST who calls us, solicits us, and would willingly engage us to undertake it, assures us in order to encourage us, that “his yoke (of Christian religion and morality) is sweet, and his burthen light;” and yet more to encourage us, He sweetly invites, “Come to me, all you that labour and are burdened, and I will refresh you.”—Matt. xi. 28.

What is that refreshment with which CHRIST promises to refresh the faithful Christian, bearing the Christian yoke? It is nothing less than Himself, by bestowing his Divine Spirit and grace. This He gives and conveys into their souls by the sacraments, which He ordained to that end. These *sacraments* are administered only in his own true Church; and this Church, as has been demonstrated in preceding pages, is the Holy Catholic Apostolic Roman Church, whose members alone profess his divine faith and religion. Wherefore they, who, though *Christians* by baptism, yet are not by profession members of his Church the one fold, but are separated by their opposition and disbelief, preclude their sharing these means and help; because they exclude themselves, by their *incredulity* and erroneous opposition, from the Church in which alone they are to be received. They adhere to human persuasion, and to private interpretation of the Gospel, preferably to that of the unerring authority of CHRIST’s Church, and her doctrine by divine revelation. These means then and help are reserved to the truly-faithful Christians, who devote themselves to hear and to obey the voice of the Shepherd, and to follow Him. “I am the door, (CHRIST faith) by me if any man enter, he shall be saved; and he shall go in and go out, and shall find pastures.”—John x.

9. The right intelligence then of the Gospel, is not acquired by private interpretation of this or that individual, but only by the authority of the Church, where CHRIST has deposited his doctrine; and the interpretation of it is the sure and solid foundation of the Christian morality, as it is of the Christian faith and religion.

However, among those who are not members of the Catholic Church, there are well-meaning, upright, good, and pious persons, who exercise exemplary moral good-works; as alms to the poor, patience, justice, temperance, neighbourly-love, visiting sick, imprisoned, and many such, frequently employed in doing good, &c. These persons, as long as they are not excluded from the Church by reason of formal heresy, as described page 104-5, doing the like good moral works, undoubtedly render themselves pleasing and acceptable to GOD by such works, provided their intention in doing them be upright by a Christian motive, the love of GOD, his honour and glory, and the good of their neighbour; divested of Pharisaical ostentation, self-interest, human respect, applause, merely natural compassion. Such works are moreover meritorious of reward in some manner or other, as it may please GOD to confer on the doers of them. They will draw down the blessing of GOD, either temporal, or what is of the greatest importance, a spiritual reward, that will prepare them for an eternal one. This spiritual reward will be, the gift of his divine light and faith, their conversion to his true Church and religion; towards which blessing and rewards these moral good works will have paved the way as preparatives. A singular instance of the good effect of such good works, and of their reward, is recorded in that of Cornelius the centurion, Acts x. 17. He, though not of  
the

the number of the Israelites, the chosen people of God, to whom the law of Moses was given; yet, as it is remarked of him, "he was a devout man, and fearing God, giving much alms, and always praying to God;" in consequence of this, "an angel coming to Cornelius, said, Thy prayers and thy alms are ascended for a memorial in the sight of God," &c. and "Peter coming, commanded them to be baptized." It was then that the good works done by Cornelius, and the like thenceforwards, became truly *Christian, moral, good works*. Christian brethren, who may not yet be members of the Church of CHRIST, the Roman Catholic Church, continue to pursue your good works with upright intention; be earnest in prayer to beg of God, "that the light of his countenance may shine on you," to enlighten your minds, that ye may know the right-way, be of the number of those of whom CHRIST says, "Other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."—John xi. Brethren, may I say to you, as St. Peter did to the people of Israel, "And now, brethren, I know that many of you have hitherto lived in your error through ignorance."—Acts iii. "Seek Him then, while He is yet to be found; invoke Him while He is near. He is found by them that seek Him, He preventeth them that covet Him, so that He first sheweth Himself to them."—Wisd. vi. "To day if you may hear his voice, harden not your hearts," &c.—Ps. xciv.—[See a prayer at the Addrefs.]

But as to the like moral good works done by wilful and formal heretics as before described, such works may be meritorious of some temporal reward of some kind or other,



other, but they are not meritorious of justification in the sight of GOD, as to the reward of eternal salvation. The first ground of this expectancy is divine faith of CHRIST's doctrine, as taught by his Church, adherence and obedience to this Church, and to the practice of its religion. Now, as strict and formal heretics renounce this Church, her doctrine, and means ordained by CHRIST unto justification by the forgiveness of sin, &c. they renounce, at least preclude, the ground of merit and eternal reward; and nothing will it avail them to say to the LORD, "Lord! Lord! have we not done this and that good work?" The reply will be, "Depart from me," &c. "I know you not!"

Again, as the Christian religion, as divine, is supernatural, guided by the Divine Spirit, the virtues that principally influence it are three, principally named divine, viz. Faith, Hope, and Charity; their immediate object being GOD, his infinite wisdom, veracity, goodness, love, and power: the motive and intention of the morality of the Christian, to be truly such, must be similar to that of CHRIST. This motive He teaches, and it is fourfold: 1. That in the whole tenor of life, thought, words, and actions we seek purely the honour and glory of GOD: "I honour my Father, (saith CHRIST) I seek not my glory."—John viii. 2. To please GOD: "I do always the things that please Him." 3. To do his will: "I seek not my own will." 4. Through our love of GOD, "I love the Father."—John xiv. St. Paul insinuates the like motive, when exhorting the Corinthians, he tells them, "Whether you eat or drink, or whatsoever else you do, do all to the glory of GOD."—1 Cor. x. Also to the Colossians; "All whatsoever you do, in word or in work, all

“all things do ye in the name of the Lord JESUS CHRIST.”—Col. iv. 17. And to render these Christian actions, and motives of doing them, yet more acceptable to GOD, the true Christian is attentive to unite them always with the fore-mentioned motive of CHRIST, and with his very actions when here on earth, *Man-God*.

Hence the moral actions of formal heretics; and of such as wilfully and obstinately separate themselves from the Holy Catholic Church, and reject the call of GOD, and the means He kindly offers them to attain the knowledge of divine truths and of his Church, particularly divine faith, without which “it is impossible to please GOD;” through the defect of this, and of a supernatural motive, the actions of these persons, though good as to the exterior, and sufficient to be reputed by the world good moral men, and may merit proportioned reward in some manner or other, yet such actions carry with them no intrinsic value of supernatural merit; they are not the actions of the truly Christian moral man. Of the former kind of moral men it may be said, “This people honoureth with their lips, but their heart is far from me; and in vain do they worship me, teaching doctrines and precepts of men.”—Mark vii. 6.

Similar, in some degree, is the case with respect to the members of the Catholic Church, while they continue to lead irreligious, immoral, and profligate lives; belying their profession of faith and religion by their practice, destitute of the grace of GOD; since CHRIST tells us: “Not every one that saith, Lord! Lord! shall enter into the kingdom of heaven. For faith, if it have not works, is dead in itself. But some man will say, Thou hast faith, and I have works. Shew me thy faith without works; and I will shew you by works  
“ my

“my faith.”—James ii. 17. Again, to these loose, immoral, profligate Catholics may be applied that of the Prophet Ezekiel, chap. xviii: “If the just man turn himself away from his justice, and do iniquity, shall he live? All the justice which he shall have done, shall not be remembered; and in his sins which he hath committed, in them he shall die.”

### § 18. *Morals of the First Reformers.*

Fellow-Citizens, &c. of the Reformed Church, whoever may peruse these tracts, be candid to credit the writer.

The following citations are not, in the least point, meant to reflect any censure on the immorality, general or particular, of your fellow-members, as above that of the members of the Roman Catholic Church. Immorality is found among the one and the other members, the good and the bad, wheat and tares; and the latter among Roman Catholics more blameable, by reason they profess a purer faith and religion, and to have received from God, through his special providence and mercy, more effective means towards leading the Christian and moral life, than their neighbours have of the Reformed Church.

Roman Catholic brethren, attend! and remember, to whom more is given, from them more is, and will be required by Him who will be the just Judge of the one and the other; and more severe the condemnation of those who have received more, on their neglect, abuse, and ingratitude. “To the one five talents, to another two!”

Wherefore the design of the subsequent citations is solely to exhibit the portrait of the founders of the Reformed Church, in contradistinction to that of the founders of the Roman Catholic Church, given in preceding pages: thence (as a well-wisher to his fellow-citizens, &c. of the Reformed Church) to enable them (on a comparison) to form their judgment, as to the ground on which their Church was first erected, and continues to stand at this present time. How ancient, firm, &c. the one, Roman Catholic Church; how feeble, &c. the other, Reformed Church. “How long halt you between the two!” “To-day, if you shall hear his voice, harden not your hearts.—Ps. xciv.

The morals of the first reformers, Luther, &c. however good they may have been while they continued members of the Roman Catholic Church, were glaringly perverted



perverted on their pretended Reformation system, and not in the least bettered. The fact is handed down to posterity by creditable historians, partners in the *Reformation*. Of Luther, the arch-reformer, see p. 24, 25, &c.

The whole tenor of the Reformation, as it sprung from pride, self-conceitdness, interest, &c. so were the morals of the Reformers vitiated by vanity, rage, injustice, rapine, intemperance, incontinency, disobedience, contempt of laws, superiors, &c. They therefore, though Christians by baptism, which the greater part of them had received from the Roman Catholic Church, could no ways be entitled the practisers of Christian morality, nor be teachers of it to others, without the reproach, “Why dost thou declare my justice, and take my covenant in thy mouth: seeing thou hast hated discipline, and hast cast my words behind thee? If thou didst see a thief, thou didst run with him: and with adulterers thou hast been partaker. Thy mouth hath abounded with evil, and thy tongue framed deceit.”—Ps. xlix. Among the numerous testimonies, relating with grievous complaint their immoral and scandalous conduct of life, the few subsequent ones from their own authors, may suffice to ascertain the fact, added to those fore-cited:—

1. Paulus Eberus, a learned Lutheran divine, thus describes the new Reformed Church:—“Our whole evangelical congregation abounds with so many divisions and scandals, that it is nothing less than what it pretends to be. If you look upon the evangelical teachers themselves, you will see that some of them are spurred on by vain-glory, and an invidious zeal, unadvised heat. There are many of them who pull down by their wicked lives what they had built up by their  
K “doctrine;

“ doctrine; which evils every one sees with his own  
 “ eyes, so has he good reason to doubt whether our  
 “ evangelical congregation be the true Church, in which  
 “ so many and such enormous vices are discovered.”

2. Andrew Dudith, in his epistle to Beza, says:—  
 “ What sort of people are now Protestants? straggling  
 “ to and fro, and carried away with every wind of doc-  
 “ trine, sometimes to this and sometimes to that! You may  
 “ perhaps know what their sentiments in matters of re-  
 “ ligion are to-day, but you can never certainly tell what  
 “ they will be to-morrow. In what article of religion  
 “ do these churches agree among themselves, which  
 “ have cast off the Bishop of Rome? Examine all from  
 “ top to bottom, you shall scarce find one thing affirmed  
 “ by one, which is not immediately condemned by ano-  
 “ ther for wicked doctrine. And some of their best  
 “ Protestant preachers complain heavily of a sensible  
 “ decay of piety and morality after the setting up of the  
 “ new religion, and spare not to say, that men were  
 “ much better when they were Papists.”

Luther himself makes the same complaint, in many  
 places, of the world growing worse and worse: “ And  
 “ men (says he) are now more revengeful, covetous,  
 “ licentious, than they were ever in the papacy.”—Post.  
 Sys. Evang. Dom. 1. ad 26, post Trin. “ Heretofore,  
 “ when we were seduced by the Pope, every man did  
 “ willingly follow good works; and now no man sayeth  
 “ or knoweth any thing but to get all to himself, by  
 “ exaction, pillage, theft, lying, usury,” &c.

Melancthon, on Matt. vi. says: “ It is plain that in  
 “ those countries (that had embraced Luther’s Refor-  
 “ mation) men’s whole concern almost is about banquet-  
 “ ing, drunkenness, and carousing; and so strangely  
 “ barbarous

“ barbarous are the people, that most men are persuaded,  
“ that if they do but fast one day, they must die the fol-  
“ lowing night.”

Calvin de Scandalis: “ Of so many thousands,” &c.  
[See page 56.]

Similar complaints are found in many Protestant au-  
thors. Well, if the canker has not spread, like an here-  
ditary corporal disease, from family to family, and con-  
tinue not yet to infect the minds and principles of the de-  
scendants! “ An evil tree (such as that of the Refor-  
“ mation) cannot produce good fruit.”—Matt. vii. It  
will ever be true, “ By their fruit you shall know them.”  
“ Beware of false prophets, who come to you in the  
“ clothing of sheep, but inwardly are ravening wolves.”  
“ I have brought up children, but they have despised me.”  
And alas! “ a man’s enemies (of CHRIST and his  
“ Church) shall be they of his own household!” (Matt.  
x;) verified and realized by apostate Luther, and his  
joint Reformers!!

### A PRAYER

*For them who have not yet entered at the door of one the  
fold, under the guidance of one Shepherd, CHRIST  
JESUS, the Pastor of their Souls:—*

ALMIGHTY and most merciful GOD and Father! we  
humbly beseech Thee to visit with thy fatherly affection  
all those thy undutiful children, who are fallen from thy  
one Holy and Catholic Church and religion; such as  
doubt any article of thy divine faith, and such as are  
deceived by misinformation, or any false persuasion.  
Vouchsafe, also, we beseech Thee, who willest not the  
death of a sinner, but that all should be saved, to en-  
lighten the minds of those who have not yet known  
Thee by true and divine faith, and are therefore ini-



mical to thy Church. Enlighten their minds with the rays of thy divine light, soften their hardened hearts, and bend their obstinate and perverse will to obey thy call, that they may see and acknowledge with true repentance their error; and, they being perfectly converted to thy Divine faith and religion, and united to thy Holy Catholic Church, may confess, both in words and practice, thy faith and religion. And, grant they may continue stedfast in the same profession; ever be grateful to thy gracious bounty and goodness, and strenuously work their eternal salvation in obedience to thy call, through the merits of thy eternal Son CHRIST JESUS, the Redeemer and pastor of our souls, who, with Thee and the Holy Ghost, livest and reignest one GOD, for ever and ever. *Amen.*

N. B. To satisfy members of the Reformed Church, who may peruse this work, with respect to matters and facts stated relative to Luther, and colleague Reformers; and concerning the Reformation, particularly in England; it may not be improper to refer them to the authority of contemporary writers, Sir Richard Baker, Sir Walter Raleigh, John Stow, Jeremiah Collier, and the eminent Protestant divine Dr. Heylin, in his book entitled *Cosmography*, and his *History of the Reformation*.

1. That the dissenters in the 12th century, though they protested against the Church of Rome, were not the founders of the Protestant religion.—See Heylin's *Cosmog.* 5th edi. 193.

2. Differences among the Reformers.—*Ibid.* 1. ii. page 36.

3. Enormities

3. Enormities falsely charged on the Religious.—The Black Book, Hist. p. 262.

4. On the suppression of religious houses; and the chief promoters.—Ib.

5. Archbishop Cranmer declares Henry VIIIth's marriage with Anna Boleyn to have been null and void, though he had before confirmed it.—P. 266.

6. Henry did not prosecute the affair of his divorce purely though a motive of conscience.—Pref. Hist.

7. Of his anger, Henry VIII.—P. 15.

8. The state of the nation, after the King had taken on himself the Supremacy of the Church.—P. 17.

9. In what religion Henry died.—Pref.

10. Of the Protestant religion during Edward VIth, under the Duke of Somerset.—Pref. and p. 13.

11. Rapine, sacrilege, of which the leading men at Court were guilty during the minority.—P. 18, 136, 54, 60, 121, &c.

12. How Parliament was affected in those days.—P. 47, 48.

13. What were the steps taken to establish the Protestant religion in this reign.—P. 49, 55, 91, 114, 241.

14. Common Prayer-Book.—65, 85, 74. Pref. &c.

15. Inclination of the Universities in matters of religion.—P. 65.

16. On the death of Edward VIth; beheading of Sir Thomas More, &c.—P. 133, 36, 154.

17. Altars taken down; Church goods and furniture seized on.—P. 134.

18. Of Queen Mary.—See Dr. Heylin; p. 160, 148, 103, 204, 205, 207, 226. Protestants leaving the kingdom, &c.—P. 250, 235.

19. Cardinal Pole.—See p. 197.

20. Queen

20. Queen Elizabeth.—Dr. Heylin, p. 285, 286, 272, 278. Her motive of change of religion.—275, 276, 277. Sir Richard Baker, p. 474. Dr. Heylin, 296. Behaviour of Bishops and Clergy, p. 286, 347. Court harpies, p. 286, 92, 93, 95, 495, 310, 11, 28.

21. Treatment of Roman Catholics.—See Stow's Chronicle.

These few references may, it is hoped, suffice to ascertain the writer's justness with respect to matters and facts related; and he trusts, they may serve to conciliate the like credit throughout the whole, founded on the authority of the forefald cotemporary writers, Baker, Raleigh, Stow, Collier, Heylin, and others.

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END OF THE FIRST PART.

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## PART II.

### ELEMENTS OF RELIGION.

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#### *Preamble.*

THE *Holy Bible*, comprising the Old and New Covenant and Testament of God with mankind, is certainly the basis of his religion, the worship of Him. Consequently, the religion that is builded and stands on that foundation, that coincides with, and can be deduced from, the one and the other, viz. the Old and New Testament, must be the true and only *religion*. Again; by a necessary consequence; where that religion is observed in theory and practice, there must be the true and only Church, or the assembly of the faithful servants of God adoring and serving Him in the manner He requireth of mankind, and hath established to that purpose, viz. “in spirit and in truth; for the Father seeketh “such to adore Him;” (saith CHRIST) John iv. 23. To that end alone, did his co-eternal Son descend from the bosom of his Father; assume to himself the nature of man; was born into the world; lived, and conversed with mankind; preached to them; taught them *religion*; or the worship of God, in general and particular, by his word and example; and He deposited it in his Church, which He founded and established in order to perpetuate his doctrine and religion thence-forward to the end of ages.

It

It has been observed in the first part of this work, that Religion, meaning the worship of the Supreme Being, (God) the Creator of heaven and earth, and sovereign LORD of man, is coeval with man; no sooner did man come forth from the hand of his Creator and exist, than religion co-existed with him. Religion, in its primitive existence, and throughout the subsequent ages of the Old Law, though one and the same as to the prime and substantial object and end, viz. the worship of God, with the religion of the New Law; yet was it different in point of perfection. The religion of the Old Law may be said to have been under *elements*, or first rudiments and principles, and imperfect; hence St. Paul, writing to the Galatians, says of himself and of them, “So we also, when we were children, were serving under the elements of the world;” (Galat. iv. 3;) that is, under the first rudiments of religion, in which the carnal Jews were trained up, or under those corporeal creatures used in their manifold rites, sacrifices, and sacraments; as it will be related hereafter. And again, St. Paul, writing to the Corinthians, tells them with respect to the Jewish people under the law of Moses, that what happened to them, “those things were done in figure of us, and those things happened to them in figure.”—1 Cor. x. 6, 11. And to the Hebrews he saith, “for the law brought nothing to perfection.”—vii. 19. The Old Law and the people under it were, with respect to religion, a figure, type, and a prophetic tablet of the religion, of the Christian religion, under the New Law, its precepts, observances, and practices. But tho’ the Old Law was in figure to us, yet religion was realized in them by the commands laid on them and by their observance of them; also by the temporal reward annexed to the observance,

observance, and by the penalties inflicted on the infringers. These were types of the eternal reward and punishment accordingly annexed to the New Law. This law brought religion, and whatever relates to the worship of God, to perfection; to effect which, the Old law was inadequate. [Of the *religion* of the New Law, its perfection, it has been treated in the first part, and will be furthermore occasionally, as different subjects occur, bearing reference of the one to the other.]

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## CHAPTER I.

WITH respect to the state of the Church of God and of religion in its first rise, in its progressive state, and in its present state, it was always visible and discernible; it always consisted of good and bad individual members, and it was always governed by one Head or chief Ruler. Under the law of nature, the first-born male of a family was both the temporal and spiritual head of it, and he was the only one. However, from this rank and prerogative God excluded Cain, the first-born of Adam. For when God expostulated with him concerning his brother Abel's death whom he had slain; and when God asked him, where is thy brother Abel? He (Cain) answered him in an insolent manner, and with a lie: "I know not, am I my brother's keeper?" God then said to him, "the voice of thy brother's blood crieth to me from the earth: now therefore cursed shalt thou be upon the earth, &c."—Gen. iv. "And Cain went out from the face of the earth, &c."—v. 16.

On



On the point of the spiritual prerogative of the first-born of a family, as to religion, being the head and ruler of it, as the Church; Moses relates not only the monarchical succession, but also that of the spiritual supremacy, from Adam in the line of Seth his third son, Enos, &c. and Noah. He also describes the progeny of Cain, as it were in contradistinction, and the original broacher of a worldly, schismatical, and heretical conventicle, in opposition to the city and Church of God and religion, by his doctrinal principles; these indeed were mostly negative, by his answer to God, "I know not, &c." By this answer, Cain denied the omniscience and the omnipresence of God, also his providence, justice, as to his acceptance of Abel's sacrifice, and the rejection of his own; as if there were no justice nor judge, nor other world and life, than the present; no reward of virtue, nor punishment of sin; and thus through envy he killed his brother Abel.—St. Aug. Lib. de Pastore (1 and 8.) From these negative principles proceeded other detestable dogms, wickedness of life, savage and barbarous cruelties, and every kind of impiety.

In process of time, though many continued steadfast in the firm belief of the Deity, and worshipped Him in unity of religion and Church; yet by frequent intercourse with the wicked race of mankind, and more especially by intermixed marriage-connection of the one sort with the other: "The sons of God (the good) "seeing the daughters of men (the wicked) that they "were fair, took to themselves wives of all, which they "chose:" (Gen. vi. 2:) hence shortly the whole race of mankind was corrupted as to *religion* and *morality*. This provoked God to such a height, that beholding

the

the wickedness of men, He repented that He had made man, and He was bent on utterly destroying the whole race of mankind by an universal deluge. This deluge happened. "But Noah found grace (favour) before the LORD. He was a just and perfect man in his generation, and he walked with God."—Gen. vi. God, therefore, saved him and his family from being drowned, in an ark which God had commanded him to make to that purpose, giving the particular dimension of the whole.—Ibid.

The baneful effect of the intercourse and intermixed marriage-connection of "the sons of God" with "the daughters of men," fore-mentioned, continues to be experienced as to religion, even in the New Law of the Christian religion. [This will be noticed in the sequel of these elements.]

§ 1. *Questions and Answers on Religion, Church, &c.*  
continued from page 2 and 5 of the first part.

1<sup>st</sup> Q. Did religion continue in practice after Abel's death, and the reprobation of Cain by God? A. Yes, it was continued by Seth, Adam's third son. "God," said Eve, when she brought forth Seth, "hath given me other seed for Abel."—Gen. iv. 25. He and his family continued to invoke and worship God, as Adam and Eve had done, and his brother Abel. And to Seth was "born a son, whom he called Enos: this man began to call upon the name of the LORD."—Gen. iv. 26. Seth was a holy man, and brought up Enos and his other children in the way and worship of God. Hence they are stiled the "sons of God," from their religion and piety; whereas the ungodly race are stiled the "children of men."—Gen. vi.

It must be here observed, that when it is related that Enos began “to call upon God,” it is not to be so understood, as if Adam and Eve, Abel, Seth, and others that preceded Enos, had not also called upon God as he did; the contrary is evident; but only that Enos began to worship God, and to “call upon the name of the Lord” in a public manner, many assembling together for the purpose, and observing some set form of rites, &c. besides that primary act of religion, viz. *sacrifice*; also in some place devoted to the religious worship of God.

2d Q. Does the exercise of *religion* consist in internal and external acts? A. Yes, undoubtedly; for though God knoweth the cogitations of men, searcheth into the heart, and He needeth not our goods, as the Psalmist saith; (Ps. x, iv. ;) and though the internal affection of the mind and heart, and a right intention, are the principal requisites to a due and proper worship of God, and are what He chiefly accepts: yet as man consists both of body and soul, has received and holds both from Him, and as God created all other things for the use and benefit of man, so all is due to God. And as man is alone rational, and capable of paying God a due and proper worship, it is an incumbent duty on man to pay it, not only in mind and heart, but moreover to testify the same, and his own total dependence, and that of all creatures, to his use and benefit, by offering occasionally external things to God, in acknowledgment of God’s sovereign dominion over man and all creatures, and man’s grateful and awful sense of the worship due to his Creator and Sovereign Lord.

3d Q. Were these external rites of religious and divine worship at the option and will of man to adopt  
and



and appoint? *A.* No, not altogether so; for thus *religion* would not have been divine and true religion, revealed by God. God therefore either Himself directly impressed on the mind of man, at different times, and on different occasions, these rites of religion, by which He would have man worship Him, or by the intermediate means of his angels. Thus God impressed on the mind of Adam his law of religious worship, when He settled Adam “in the paradise of pleasure, to work and keep” it: and He commanded him, of every tree of paradise “eat thou: of the tree of knowledge of good and evil “eat thou not.”—Gen. ii. 15.

When Adam was expelled paradise, by reason of his disobedience to God his Creator, he taught his children the religious worship of God; or God himself, by the same divine influence, revealed and made it known to them, as he had done to Adam; and continued to do in subsequent ages with Noah, Abraham, Moses, &c. Hence is *religion* divine religion, and may be defined a divine intercourse that God is pleased to hold between Himself and man. God makes himself known to man, and He reveals to man his duty to Him his God, and the manner by which He will be acknowledged and worshipped by man; and accordingly man renders to God the required duty, as justly due in return to his Creator and Sovereign LORD. True religion is therefore *revealed religion*. By the practice of this religion the Church of God continued visible the space of 1656 years, the term of the first age of the world, from the creation of the world and Adam to Noah and the deluge.

#### *Second Age of the Church.*

4th Q. After this first age and the deluge, did *religion* continue to be observed? *A.* Yes; for as God exists,

so will religion; his divine worship. After the deluge, Religion continued to be maintained by Noah, who “found grace before the LORD, (Gen. vi.) and by his descendants. GOD had saved him and his family in the ark from the universal deluge, while the rest of mankind were drowned; “and GOD remembered Noah.”—Gen. viii. Noah, as soon as he was gone forth the ark, after the deluge, and when he was on dry land, “built an altar to the LORD, and offered holocausts on the altar; “and the LORD smelt a sweet savour;” (chap. viii. 19, 20;) that is, his offering was pleasing to GOD, and accepted by Him. Thus religion and the Church of GOD continued visible throughout the second age of the world, from the deluge to Abram’s going forth his country by the command of GOD, the space of three hundred and sixty-eight years.

Noah, and his eldest son Sem, lived in the time of Abram; these three, and some others of the same time, are renowned in the holy scripture for sincere professors of true religion.—Gen. xi. Thus the Church continued *visible*, by a society united in one and the same profession of the Supreme Being, (GOD) and truly religious divine worship. Notwithstanding, in the mean time the wicked sprung up, and increased in number and in worldly force; whence they much oppressed those true and faithful worshippers of GOD, his Church, and religion, but they never prevailed so far as to suppress and crush them totally.

5th Q. How were religion and the Church continued in the third age of the world? A. Noah remained the same good and religious man he had been before the flood. Sem and Japhet, two of his sons, are recommended and blessed for their well-doing; but Cham, another

another son, is blamed for his evil-doing, and he is cursed in his posterity; yet neither he, nor sons, nor daughters, fell into infidelity nor heresy. Thus in the Church there will always be a mixture of good and bad members. Nemrod indeed, a nephew of Cham, described as a valiant hunter, a violent giant and tyrant, became an Arch-heretic, a deviser, teacher, and promoter of false doctrine against God and the true faith. He seduced many to follow him; he thus caused a schism, and in it he maintained heresy, viz. that men were not beholden to God, but to themselves, for prosperity, &c. Thence began a new and cruel confederacy against the city of God, (the Church) by a second great sect in the Scythians; these gave rise to the city of Babylon, adverse to the city of God. When Moses, (of whom mention will be made in the sequel) had described the rise and progress of Nemrod's worldly city, leaving it in Babylon, he in his history returns to declare the perpetual succession of the city of God, the Church, (as before the flood from Adam to Noah) in the line of Seth; so after the flood he announces it in the line of Sem, Arphaxad, Thare, and Abraham.

### *Third Age of the Church.*

In and by Abram, Religion was preserved, and continued in a manner evidently more divine than in the two preceding ages. He became the prince of God's elected people, and a most special Patriarch. To him God made new and great promises of multiplying his seed, and of the possession of the land of Canaan; but yet more particularly of the Messiah, CHRIST, the Redeemer of mankind; and this promise God confirmed many ways. Thus God, holy and wonderful in all his works,



works, reaches from end to end, mighty, ordering all things sweetly. He said to Abram, whilst he dwelt with his wife Sarai in Chaldee, (by a strong and sweet impulse of his Divine Spirit on the mind and heart of Abram, as by a voice, announcing to him the will of God) “ Abram! go forth out of thy country, and “ from thy kindred, and out of thy father’s house, and “ come into the land which I shall shew thee; (observe by these words of the LORD, “ Come into,” &c. and “ which I shall shew thee;” how God declares his *omnipresence*, unlimited presence;) “ and I will make of thee “ a great nation; and I will bless thee, and magnify thy “ name, and thou shalt be blessed; and I will bless them “ that bless thee, and curse them that curse thee; and in “ thee shall the kindreds of the earth be blessed.—Gen. xii. So Abram went out, as the LORD had commanded; and when he was come as far as the Noble Vale, the LORD appeared to Abram, and said to him, (in the manner fore-mentioned, or by an angel in the appearance of man) “ To thy seed I will give this land.” Behold here, God, as the Creator of the universe, declares Himself the Sovereign LORD, the Ruler, and the Disposer of every part of the earth; and in the spirit of religion, Abram builded there an altar to the LORD, in acknowledgment of the singular benefit and favour received from God; and when he returned, to *the place* where before he had erected the altar, he there called on the name of the LORD.—Chap. xii.

Shortly after, when Abram returned from the victory over four kings, against whom he had fought in relief of his nephew Lot, whom they had seized, with his whole substance. Abram was met by “ Melechisedech, the “ king of Salem, who bringing forth bread and wine, “ for

“ for he was the priest of the most High God, blessed him, and said, Blessed be Abram by the most High God, who created heaven and earth.”—Gen. xiv. 15, 19. To be observed here, that Melchisedech was not only a king, but also a “ priest of the most High God” and that he brought not forth *bread and wine*; with them to refresh Abram, (as some Protestants interpret the intent of Melchisedech, and the meaning of the words) for then Melchisedech might have been stiled and described, in lieu of *a priest*, a bountiful and liberal king, &c. [The purport of this interpretation will be noticed lower down.] But he brought forth *bread and wine* in order to offer *sacrifice* to the most High God, whose priest he was, in thanksgiving for Abram’s victory, and the recovery of his nephew Lot from the hands of his enemies; such being the proper office and function of a priest. Not to dwell on a further confutation of the preceding misinterpretation; may this note of a professor of divinity of Cambridge University suffice: “ Priests, truly and properly, are they who offer sacrifices, such as was Aaron, and the sons of Aaron, and Melchisedech, and CHRIST, whom they prefigured.”—Guil. Whitak. contra Martin, page vi. Reprehen.

To be observed on this subject, that the *Reformed Church*, by rejecting from their Liturgy the holy sacrifice of the Mass, offered in the Holy Catholic Church, and abolishing it as a part of their divine worship and religion, (see page 77) have therefore neither divine worship properly, nor true Church. And on this subject it may be asked them, what is the meaning of those words of the Royal Prophet, ps. cix. “ The LORD said to my Lord, Thou art a priest for ever, according to

“ the order of Melchisedech:” also the meaning of these words of St. Paul: “ But he, whose pedigree (Melchisedech) is not numbered among them, received tithes of Abram, and blessed him.”—Heb. vii. 6. Did not CHRIST, the Son of GOD, to whom GOD, his Eternal Father, addresses the fore-cited words, fulfil that figurative sacrifice of *bread and wine* offered by Melchisedech? Did He not realize it at his last Supper, saying of the bread He (CHRIST) held in his hands, “ This is my body, which is given for you;” (Luke xxii. 19;) and of the wine, (in the cup which He held in his hands,) “ This is the chalice of the New Testament in my blood.” He then said to his Apostles, the only present attendants at that time, “ Do this for a commemoration of me.”—Ver. 19. By those words He ordained and empowered them to do the same that He had just then done, viz. offered his body and blood a sacrifice, under the appearances of bread and wine; of which the bread and wine offered in reality by Melchisedech were only figures. And to perpetuate this same sacrifice in his Church to the end of the world, the same power He conferred on his Apostles, He continues to confer on their successors, the lawfully-ordained bishops and priests of his *Holy Catholic Church*; “ Behold, I am with you all days, even to the consummation of the world.” This is that sacrifice of which the Prophet Malachi pronounces, “ Sacrifice and clean oblation, (of the body and blood of CHRIST in the Mass) from the rising of the sun even to the going down; my Name is great among the Gentiles; and in every place there is sacrifice, and there is offered to my Name a clean offering;” viz. the *Eucharistic sacrifice*, offered in the Holy Mass, in the Holy Catholic Roman Church; “ for my Name



"is great among the Gentiles, saith the LORD." By this ultimate sacrifice of CHRIST, continued to be offered in his Church, a conclusive and final end was put to all former sacrifices of the Old Law, that were only figurative of, and preparative to, this one only sacrifice of the New Law.

Again; it may be asked the *Reformed Church*, what other *sacrifice* did CHRIST, the Redeemer of mankind, offer, that was to continue perpetually, if it was not the holy sacrifice of the Mass? viz. "CHRIST, a priest according to the order of Melchisedech," offering Himself a victim for ever truly and really, under those appearances, in the manner He had done at his last Supper, when He instituted that same sacrifice; this of the Holy Mass differing not in manner, nor in reality from that sacrifice, yet differing in manner only from that sacrifice of Himself on the cross, not in reality of substance. On the cross the manner was bloody, by a real and total shedding of his blood, and by the real death of his body. At his last Supper; and at the holy sacrifice of the Mass, the manner is *unbloody*, without the real shedding of blood, and real death; for "that CHRIST died once, He dieth now no more;" (Rom. vi. 9;) yet, is the sacrifice mystically bloody; inasmuch as the separate consecration of the bread, and the separate consecration of the wine, are representative of the real separation by death of his soul from his body, by the shedding of his blood.—[See page 74, 75. Part I.]

The Royal Prophet, in a prophetic strain, (Ps. xxxix.) thus expresses CHRIST's voluntary oblation of Himself to his Eternal Father, in order to become this *sacrifice*: "Sacrifice and oblation Thou wouldst not," (no longer such sacrifices as hitherto have been offered to Thee in  
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the former law) "they could not please Thee;" appease sufficiently thy anger against mankind, to satisfy thy injured justice; "Thou hast therefore prepared and fitted "me a body," by my *incarnation*, that by thy eternal decree I might, as Man-God, suffer and die on the cross, to redeem mankind, otherwise lost for ever; I then said, "Behold I come," to effect man's redemption, since no other past sacrifice has been adequate to the purpose; "I come into the world to do thy will, as it was written "of me in the head of the book."

CHRIST accordingly "takes away the first," (the imperfect sacrifices of the law of Moses) that to them might succeed the bloody sacrifice of Himself on the cross; and the one and the same sacrifice be perpetually offered, in an unbloody manner, in the holy sacrifice of the Mass offered daily, and to be offered the only one sacrifice, to the end of the world, in his Holy Catholic Church.

The *Reformed Church*, therefore, granting that Melchisedech was a priest of the most High God, and that the peculiar and proper office of a priest is to *offer sacrifice*; moreover, that Melchisedech as a priest did offer *bread and wine*, in sacrifice of thanksgiving for Abram's victory: granting again, CHRIST "to be a priest," not for a time only, but "for ever, according to the "order of Melchisedech," and that at his last Supper He did offer his body and blood, under the forms of bread and wine, and that on the morrow He offered the same body and blood on the cross: the Reformed Church, therefore, admitting these biblical assertions, truths, and facts, on what ground have they, and do they, reject from their liturgy and abolish the holy sacrifice of the Mass? and even brand it as idolatrous? Having thus re-

jected

jected this *sacrifice*, it is evident that their Church is destitute of any real sacrifice; nor is the Lord's Supper which they celebrate, properly a *sacrifice*, but merely, as they nominate it, a *commemoration* and *remembrance* of what CHRIST did at his last Supper. Hence, seeing that from the beginning of mankind existent on earth, the true religion and worship of GOD never was without a sacrifice of some kind or other, and that by the ordinance of GOD himself; the *Reformed Church* having no sacrifice, their religion consequently is neither true nor divine, nor their Church the one Holy Catholic Church: their worship and divine service at best is merely the pious adoration, praise, &c. and the worship of the Deity, by a society of Christians, but not as truly faithful Catholic Christians, and members of the *Holy Catholic Church*, they, in repeating the Creed, profess to believe.

This *Melchisedech* is described in Holy Writ "a priest of the most High GOD," without father, without mother, without genealogy; not that he had no father, no mother; nor is his pedigree, birth, or death, related in Scripture; his generation was unknown. No other fact is related of him, than that of his extraordinary vocation as King and Priest; and in this last quality of a priest, his offering in sacrifice bread and wine to the Most High; moreover his having in that function no predecessor, no successor of the like priesthood, and sacrifice of bread and wine. In all this he prefigured CHRIST, Man-God, King, and Priest, offering himself in sacrifice at his last Supper, under the forms of bread and wine; "This is my body, this is my blood, which is given for you, which is shed for you."—Matt. Mark, Luke.

Thus CHRIST realized what Melchisedech prefigured by his sacrifice of bread and wine. He (CHRIST) also realized



realized Melchisedech in his unknown generation: “His generation (CHRIST’S) who shall declare?”—Isai. Acts viii. And, as Man-God, CHRIST had no predecessor nor successor; because He being “for ever a priest,” He still continues to be in the New Law and in his Church the priest offering, and the victim offered, on the altar, in the sacrifice of the Mass, under the forms or appearances of bread and wine; and this He himself effects, viz. the change of the one and the other into his body and blood; and the priests of his Church, only, as his ministerial instruments and representatives, according to the power and ordinance they have received from Him, “Do this,” &c.; not that the priests are his successors, for He being “a priest for ever,” abideth for ever, and continues for ever to offer this sacrifice of Himself, for the redemption and eternal salvation of mankind. As then Melchisedech was a figure of CHRIST, with respect to priesthood, and the unbloody sacrifice of the Mass; so Isaac, born above the common course of nature, Gen. xxi. (as CHRIST was born of a Virgin) and was singularly beloved by his father Abraham, as the Eternal Father announced of CHRIST, “This is my “beloved Son.” Isaac himself, moreover, carrying on his shoulders the wood, and offering himself to be sacrificed on the pile of wood, by his father Abraham; so CHRIST carried on his shoulder the cross to Mount Calvary, and there He offered Himself a sacrifice, and was nailed to the cross, and died on it, shedding the very last drop of his blood. Thus Isaac was also a figure of CHRIST, and CHRIST realized the figurative fact of Isaac.

6th Q. What other instances are there of the continuance of the Church and religion of God, during the third age? A. They are frequent and very peculiar ones;

ones; among others, the extraordinary one in the person of Abram, (Gen. xvii.) thenceforth called Abraham, and his wife Sarai. For as Abram had on several preceding occasions, by the command of GOD, offered *sacrifice*; and particularly on a promise that GOD made him of a son to be born of his wife Sarai, at a time when she, in the common course of nature, was past child-bearing, she being "ninety years old," and Abram himself "an hundred."—Ver. 17. But, the yet more singular instance was, that after the promise of this son, and that from his seed kings and nations should spring, GOD commanded Abraham to put this very son, called Isaac, to death; thus was GOD pleased to try the *faith* and *religion* of Abraham. He therefore called to him, "Abraham! Abraham!" to whom Abraham answered, "Here I am." GOD then said to him, "Take thy only-begotten son Isaac, whom thou lovest, (Isaac being then "in full vigour of youth) and go into the land of Vision, "and there thou shalt offer him for a holocaust, (that is, "first to be slain, and then to be totally consumed by fire) "on one of the mountains which I will shew thee."—Gen. xxii. Abraham obeyed instantly, preparing every thing proper to a holocaust. He then proceeded with his son Isaac, the victim of the sacrifice and holocaust, carrying the wood upon his shoulders, to complete the execution of it. "When Abraham had bound his son "Isaac, and laid him on the altar, and pile of wood, "and had put forth his hand, and took his sword to "sacrifice his son: Behold, an angel of the LORD from "heaven, called to him, saying, Abraham! Abraham! "and he answered, Here I am. And he said to him, "Lay not thy hand upon the boy, neither do any thing "to him; now I know that thou fearest GOD, and hast  
"not

“not spared thy only-begotten son for my sake.”—Gen. xxii. “Abraham lifted up his eyes, and saw behind his back a ram, which he took, and offered for a holocaust, instead of his son Isaac. In all this Abraham believed God, and it was reputed to him unto justice.—Ver. 15, 16. Thus Isaac being saved alive, the promise, that God had previously to this, made to Abraham, was fulfilled, when He said to him, “I am the Almighty God, and I will make my covenant between me and thee: I am, and my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name be called any more Abram, (high father) but thou shalt be called Abraham, because a father of many nations I have made thee.”—Ver. 17. Hence St. Paul styles him the “Father of all them that believe.”—Rom. iv. And the angel of the LORD called to Abraham a second time from heaven, saying, “By my ownself have I sworn, saith the LORD, because thou hast done this thing, and hast not spared, &c. in thy seed shall be blessed all the nations of the earth,” &c.—Gen. xxii.

To be observed here, from the example of Abraham, that a faith only of the mind, however firm it may be of the believer, will not justify a Christian in the sight and judgment of God. For, as St. Paul remarks, “Abraham had no justice, nor was he esteemed just by God, till he had believed in him” whom God had promised, (CHRIST) and who was to come and to crush the serpent’s head. “Abraham, who against hope believed in hope, that he might be the father of many nations;” according to that which was said to him, “So shall thy seed be; and he was not weak in faith, neither did he consider his own body now dead, “whereas



“ whereas he was almost a hundred years old, nor the  
 “ womb of Sara. In the promise of God he also stag-  
 “ gered not, and therefore it was reputed to him unto  
 “ justice.” Now it is not written only for him, that it  
 was “ reputed to him unto justice; but also for us, to  
 “ whom it shall be reputed unto justice, if we believe in  
 “ Him who raised up JESUS CHRIST our Lord from  
 “ the dead:” (Rom. iv.) if we believe in the simplicity  
 of heart and sincerity of GOD, as Abraham did, with  
 prompt obedience to the commands of GOD, and with  
 the sacrifice of good works, and not merely in *carnal*  
*wisdom*, but “ in the grace of GOD:” (2 Cor. i.) if  
 we believe; not measuring and squaring the extent of  
 our *faith*, in the manner the *Reformed Church* does her  
*faith*, by the rule of reason and understanding, and by  
 her own will, to believe only such dogmas that come  
 within the weak and narrow compass of human compre-  
 hension; requiring also proofs otherwise evident than  
 those of the authority and doctrine of the Holy Catho-  
 lic Church. Abraham's faith was not of the kind with  
 their faith; it was simple, strong, and heroical, in a  
 matter the most difficult to his conception after the  
 promise he had received from GOD, who now commands  
 him to do what apparently contradicts and renders the  
 completion of his promise impossible. Neither was  
 Abraham's faith single, or *faith alone*, but other neces-  
 sary virtues unto justice accompanied it, viz. Hope,  
 Charity, Humility, Confidence, Reverence, Obedience.  
 Wherefore St. James testifies that Abraham was justi-  
 fied by works, concomitant with and subsequent to his  
 faith, and not by “ faith alone” preceding his works:  
 “ What shall that profit? so faith also, if it have not  
 “ works, is dead in itself. Was not Abraham our fa-  
 “ ther

“ther justified by works, offering up Isaac his son upon  
 “the altar? Seest thou that faith did co-operate with  
 “his works, and by works faith was made perfect. Do  
 “you see that by works a man is justified, and not by  
 “faith only.”—James ii.

The Christian *faith* must therefore be *divine faith*. This *divine faith* is the gift of GOD, by which He enables us, enlightens and excites us; and we, corresponding with it, believe, with the like firmness of credibility, whatever truths of faith He hath revealed to his Church, and which the Church accordingly teaches on the ground of divine revelation, the infinite and unerring wisdom, veracity, goodness, and power of GOD, without exception of any one article, however incomprehensible, seemingly impossible, sublime or low. Where this kind of faith is deficient, religion is also deficient; it will not be truly *Catholic*, because not *universal*, believing all and every particular article of faith. It must be one, indivisible as GOD himself is. If divided, or limited to this or that article, it will be no more than *human faith* or persuasion, grounded on the surface of our own particular weak reason and comprehension, conceit, and option; or on that of this or the other man, whose *reason, comprehension, &c.* is as weak. And it may be added, where faith is not truly divine, there neither can there be truly Christian virtue and life.

7th Q. By whom was the Church and religion continued and maintained after Abraham? A. It was, &c. by his son Isaac. Q. After what manner? A. The LORD appeared to Isaac, as He had done to Abraham. He also gave him a command, renewed the promise made to Abraham, and He moreover promised to “be with  
 “him (Isaac) and to bless him.”—Gen. xxvi. Isaac,  
 like

like his father, believed and obeyed GOD. The LORD appeared again to him, saying, “ I am the GOD of  
“ Abraham thy father; do not fear, for I am with thee.  
“ I will blefs and multiply thy feed, for my fervant  
“ Abraham’s sake. And Ifaac made there an altar, and  
“ called on the name of the LORD.”—Gen. xxvi.  
Jacob, Ifaac’s fon, performed the like act of religion  
(when he awoke from a vision of angels of GOD) with  
some external rites and ceremonies.

To be observed here, as to rites and ceremonies in the  
religious fervice of the worship of GOD, continued ftill  
to be ufed in the divine worship performed in the Roman  
Catholic Church, the *Reformed Church* has dropped  
them, and even ftigmatized them with *superftition* and  
*idolatry*. But when GOD renewed his promise to Ifaac  
to be with him, &c. He added the reason, “ becaufe  
“ Abraham obeyed my voice, and kept my precepts,  
“ and (moreover) observed my ceremonies.”—Gen.  
xxvi. 5.

“ Jacob arifing, took the ftone which he had laid  
“ under his head, and fet it up for a title, pouring oil  
“ on the top of it. And he made a vow; and this ftone  
“ which I have fet up for a title, fhall be called the  
“ houfe of GOD; and of all things Thou (the Lord my  
“ GOD) fhalt give me, I will offer tithes to Thee.”—  
c. xxviii.

That which Jacob did here, and on this occafion, it is  
evident was no ways *superftition* nor *idolatry*. Super-  
ftition, ftremely meant, is a vice oppofite to religion, by  
excefs, (not that too much worship can be paid to GOD)  
but becaufe *divine worship* is either paid to an object to  
which it ought not to be paid, (which is rather idolatry)  
or paid to GOD otherwife than it ought to be paid,  
and that is *superftition*. The



The chief distinction between *religious worship* and *superstition*, in external rites and ceremonies, (for the like may be exhibited to the Creator and to the creature) consists in the object or person to whom or to which they are exhibited, and in the intention of the person who exhibits them. By the like distinction of persons, civil honour and reverence is distinguished from religious and divine honour, &c.

By kneeling to God, prostrating myself on the ground, lifting up eyes, hands to heaven, my intention in so doing is to adore, honour, worship, and reverence, with the most awful and highest reverence and religious external token possible, of soul and body, the Supreme Being God, the Creator and Sovereign Lord of heaven and earth, though invisible, yet every where present. But performing all or any one of the like external acts to the sun, moon, or any other created object, would be idolatry or superstition in the highest degree; as by so doing I should pay the worship due to God alone, to the devil, to an object I falsely made a God. Kneeling thus to the king, my intention is to pay him civil honour, obedience, fidelity, &c. To my parent, a filial, affectionate duty of respect and obedience. What then Jacob did, he undoubtedly did it thereby to honour God, &c. who had spoken to him, and whom he knew and acknowledged to be his Creator and Sovereign Lord. It is such like external and religious worship that is paid by divers rites and ceremonies in the Roman Catholic Church, by her ministers and individual members, whether in the public divine service, or in private oratories, always with the like religious view and intention. [On this subject more will be noticed hereafter.]

Jacob,

Jacob, moreover, here vowed to the LORD the performance of certain good works, which the Catholic Church terms supererogatory works, or beyond the strict demands of duty, of which kind of works frequent mention is made throughout the Holy Bible; notwithstanding, the Reformed Church objects to them, with respect to religious worship. On this subject also more will be noticed hereafter, the appendages of religion, and corroborating it. [On Vows, see Quest. 16.]

Jacob here did not vow or promise merely to serve God, as the Sovereign Lord of all. To do this, he well knew to be his bounden duty and obligation, (whether he prospered or not) and he had hitherto discharged that his duty faithfully; but he vowed a good work, which had not been commanded him to do, and which he was not (otherwise than by his vow) obliged to perform. He erected the stone, as a title or a monument to God, in acknowledgment he made to Him of his supreme dominion over all, and of God's singular protection and care of him. His vow was, "This stone shall be called the House of God," by his intention to convert it into an altar, and the place into a place of public worship of God. This he accordingly executed on his return, when he said, "Let us go up to Bethel, that we may make there an altar unto God, who heard me in the day of my affliction, and accompanied me in my journey;" (Gen. xxxv.) and he added, "Of all things which Thou shalt give me, I will offer tithes to Thee."—Gen. xxviii. 22. This donation, though the matter of his vow, was of voluntary option and devotion, and not of strict obligation as to performance, till he had made it such by his vow. For, as to his giving the tithes to God, they were

were due to his father Isaac, when living, and now to himself, as the chief; yet he promised them to God, by sacrificing them as a victim of thanksgiving to Him, and to other uses in the service of God. Here again it may be observed, as to paying tithes to pastors, that Abraham paid them to Melchisedech, as to the Priest of the Most High. This sheweth the primitiveness of the present Church precept of tithes to Pastors, even in the law of nature, viz. that spiritual superiors receive them from those that are subject to them: “Who feedeth a flock, and eateth not of the milk of the flock?”—1 Cor. vii. 10, 13.

Divers other sacrifices were offered to God by Isaac, Jacob, &c. (Gen. xxvi. 31, 33, 36) and throughout subsequent ages by Job, (chap. v. &c.) by Moses, Aaron, and other ancients of Israel. All this denotes a priesthood, whose proper office is to offer sacrifice. The Reformed Church having rejected the holy sacrifice of the Mass, the only sacrifice of the *New Law*, consequently the said Church having none: it has also set aside the very name *Priest* in general, naming those who officiate in their Church *Ministers*, *Parsons*, &c. and only occasionally a priest. Hence, such ministers are not according to the order of Melchisedech, offering bread and wine in sacrifice; nor according to the order of the Eternal Priest, CHRIST, “Thou art a priest for ever, according to the order of Melchisedech.”—Ps. cix. This He realized at his last supper, and continues to realize at the holy sacrifice of the Mass by his priests, Himself continuing the Chief Priest and the Victim.

8th Q. By what means was Religion maintained, when nations multiplied, mankind became irreligious, and differed in sentiments as to the worship of God? A. In order



order to preserve religion by an indissoluble tie, as it were, and by a stricter connexion and union of the “sons of GOD,” the godly race of mankind, and faithful worshippers of GOD; and to prevent them from being seduced and led astray by “the sons of men,” the irreligious and wicked race; Isaac (to whom GOD had promised He would always be with him) called to him his son Jacob, before he entered on his journey, “he “blessed him, and charged him, saying, Take not a “wife of the stock of Canaan, but take a wife of the “daughters of Laban.”—Gen. xxviii. The like charge and caution GOD gave to his people sundry times with respect to their not intermarrying, or “taking strange “wives of the people of the land,” that were not of his people, and his true worshippers. This charge was frequently repeated to them throughout; and as often as they transgressed, by intermarriages with the other people, they drew on themselves the anger of GOD, and they experienced his punishment accordingly. Joshua, likewise, when old, thus admonished his people, particularly against intermarriages with strange women, that were not of the people of GOD: “Behold, (said he) “I am going into the way of all the earth. This only “take care of, with all diligence, that you love the “LORD your GOD. Be careful to observe all things “of the law, and turn not aside, lest after you come in “among the Gentiles, you shall serve their gods, and “adore them. But if you will make marriages among “them, and join friendship, know you for certain that “they shall be a pit and a snare in your way, and a “stumbling-block at your side, and stakes in your “eyes.”—Josh. xxiii. But they attended not to this admonition, and they transgressed, by intermarrying with  
the

the Gentiles; and the consequence was as Joshua had foretold and forewarned them. “ They mingled among  
 “ the heathens, and they learned their works, and  
 “ served their idols, and it became a stumbling-block to  
 “ them. And the LORD was exceedingly angry with  
 “ his people, and He abhorred his inheritance, and He  
 “ delivered them into the hands of the nations, and  
 “ they hated them,” &c.—P*s.* cv.

What is it the holy Priest and Doctor of the Law, Esdras, laments with such energy, among other transgressions of the people of God, unless this particular transgression by intermarriages, which contributed not the least to their punishment? “ For they have taken  
 “ of their daughters for themselves and for their sons,  
 “ and they have mingled the holy seed with the people  
 “ of the land; and the hand of the princes and the  
 “ magistrates hath been the first in this transgression.  
 “ And when I heard this word, I rent my mantle, and  
 “ my coat, and plucked off the hairs of my head and  
 “ my beard, and I sat down mourning. And there was  
 “ gathered to him a great assembly of men, women,  
 “ and children, and the people wept with much lamentation.  
 “ And Sechenias, the son of Jehiel, answered,  
 “ and said to Esdras, We have sinned against our God,  
 “ and have taken strange wives of the people of the  
 “ land; and now, if there be repentance in Israel, let  
 “ us make a covenant with the LORD our God, to put  
 “ away all the wives, according to the will of the LORD,  
 “ and of them that shall fear the commandment of the  
 “ LORD our God. Let it be done according to the  
 “ law.”—I Esdras ix. x.

Similar transgression among Roman Catholics, now-a-days, may be equally lamented; as the result, with  
 respect

respect to religion, is similar. Roman Catholics, as members of the true Church of God, professing his divine faith and religion, are by such special gifts and favour, his “chosen people, from the midst of “nations,” in the New Law, as the Israelites were in the Old Law. Wherefore, the least reflection Roman Catholics may make on this singular blessing and gratuitous gift of divine faith and religion, which God hath been pleased to bestow on them, (seeing that “He hath not done in like manner” to thousands of others, and his faith “He hath not made manifest to them,”) ought to engage them to use every means to show their gratitude to God, by their fidelity in the practice of religion, to promote it in others, and to increase the numbers of his true adorers and worshippers in spirit and truth, and not to lessen it. The like reflection will evince the truth of the similar and fatal consequences, (which Esdras lamented so pathetically) from inter-marriages with those of the Reformed Church. This fact concerns the three different classes of Roman Catholics, viz. the High, the Middling, and the Low. On this subject Esdras laments that “the Princes and “magistrates have first set their hand to the trans-“gression;” so may it be lamented by the Esdras’s of the Roman Catholic Church, that the high ones among them should set the example of the like transgression, by inter-marriages with those of a different Church and religion, (rather of a strange Church and religion) as there is one only true Church and religion. These High ones, by means of family affluence, &c. having been blessed with an education suitable to their rank and condition, are supposed to be better grounded in the principles of their religion, and to know the right and



the wrong. Hence, on occasion of their inter-marriages, they lay themselves under strong suspicion, that religion is not so prevalent a motive in these connexions, that they can announce with sincerity, as young Tobias did, “ We are children of holy men, and we may not be “ joined together as Gentiles. And now, LORD, thou “ knowest, that not for fleshly lust do I take my sister to “ wife, but for the love of posterity, in which thy Name “ may be blessed for ever and ever;” (chap. viii.) but that riches, worldly accomplishments, flesh and blood, sordid interest, &c. weigh heavier in the scales. Hence ensue the consequences, fatal not only to religion in general, but moreover to the individual Catholic party; whether man or woman, accordingly, viz. by degrees, a relaxation of religion; a remissness, if not an obstacle, in the exercise of it, indifference, &c.; well! if not irreligion, even the total loss of religion, by apostacy with respect to the Roman Catholic; and accordingly, the like fatal consequence to children, from generation to generation. Fatal experience evinces the fact. Thus it may be said, “ The LORD visiting the iniquity of the “ fathers upon the children, to the third and fourth “ generation.”—Exod. xx. Whereas, “ House and “ riches are given by parents, but a prudent wife is “ properly from the LORD,” (Prov. xix. 14) to such as *marry in the LORD*, with due intention and motive, in the faith, religion, and Church of the LORD, according to the law and ordinances of their respective Church and religion.

“ Bear not,” saith St. Paul, and he thinks that he hath the Spirit of God when he thus teaches, “ Bear “ not the yoke (of matrimony) with unbelievers; for “ what participation hath justice with injustice? or what “ fellowship

“ fellowship hath light with darknes? and what con-  
 “ cord hath CHRIST with Belial? or what part hath the  
 “ faithful with the unbeliever? Wherefore, go out from  
 “ among them, and be ye separated, saith the LORD.”  
 —2 Cor. vi.

Indeed, members of the Reformed Church are not infidels, yet are they in some degree *unbelievers*. By baptism they are Christians, and believers in GOD and in CHRIST as Redeemer. Yet, inasmuch as their faith is not the divine faith of the Catholic Church, as to all and every dogm of that Church; in this respect, they are *unbelievers*, and moreover, accordingly as they may impugn and reject the faith and religion of that same Catholic Church. [How far they may be heretics, &c. see p. 103, Part I. See again Part II.]

On this score, the matrimonial connexion of a Roman Catholic with one of the Reformed Church (man or woman, woman or man, accordingly) cannot be, in common course, without danger to the Catholic party, with respect to *Religion*, more or less. The danger is even less from the like connexion with an infidel; this assertion, however paradoxical it may appear, yet is it not without possibility. As to the infidel, on whom “ the light of the countenance of the LORD,” his grace, and gift of knowing and believing Him, “ has not yet “ been signed,” (Pf. xiv.) his ignorance of the true Church, faith, religion, &c. may be reckoned invincible; he therefore does not “ impugn the known truth.” To such a one it may be said, as St. Peter did to the people in the temple, “ I know that you did it (neither knowing “ the true GOD, nor his religion) through ignorance.” He contemns not the Catholic religion; he brands it not

with superstition, &c. he refuses not to be informed with respect to religion; he is willing to embrace it, when known to him; hence his conversion may be hoped. All this, though only on supposition, is possible, and it has been realized and exemplified. Whereas, the member of the Reformed Church, too frequently abounding in his own sense and strength of reason, or from prejudice of education, &c. (see Address) he in a manner impugns the known truth, holds the doctrine and religious practices of the Roman Catholics in contempt, as superstitious, &c. and he will not otherwise be persuaded, nor convinced of his error, than by the consistency of his faith with his sense and reason. Hence, the greater danger on the side of the Roman Catholic with respect to religion, from this connexion than from the other.

Wherefore, the like inter-marriages on the score of disparity in faith and religion have been forbidden by the canons of the Church, (Conc. Chald. Can. 13; Laod. c. 31; Agath. c. 69; Ambr. lib. i. de Abra. c. 9;) and they are still disapproved, Ben. P. 14, &c. And if “he that will not hear the Church, is to be “looked on as a heathen; (Mat. xviii.) if “to be “avoided; (Tit. iii.) if “not to be received into the “house; (2 John;) consequently, nor to be taken into matrimonial connexion; where the tie is indissoluble, and where there will be danger of eternal salvation, by the relaxation, subversion, perhaps loss, of faith and religion. “He that loveth danger, shall perish in it.”—Eccl. iii. Too frequent and fatal experience of late days evinces the truth of the impendent danger from these intermixed and heterogeneous marriages. To prevent others from running into them, fortunate he whom another man’s danger



danger renders cautious. Some of these dangers are here stated.

*1st Danger.* “What participation hath justice with injustice? The justice of GOD is revealed from faith, “and the just man liveth by faith.”—Rom. i. The Roman Catholic is thus *just* by his orthodox faith, well-grounded in his faith of GOD, of CHRIST, his Church, and religion, and he liveth spiritually by these means, with hope of eternal salvation: while the other party of the Reformed Church and religion “detains the “truth of GOD in injustice;” not giving due submission to the doctrine and truths of the Catholic Church, (the only depository of divine truths) further than they may be consonant to his own sense, reason, and choice. Hence, he makes himself with injustice the depository of divine truths, and the arbiter of them; but too frequently contemning the religion of the intended Catholic mate, and ridiculing it as superstitious. Thus *light* and *darkness* also pretend fellowship; but how possible? Yet; these two intended parties, to complete the difficult connexion, proceed to the altar of GOD, perhaps in his Church, the one merely through condescendence to the other; they proceed, with intent to cement the indissoluble tie and union of body and heart by a solemn promise to each other, in the presence of GOD, before whom they stand, and to whom they kneel. As to the point of due and proper disposition to receive and confirm the matrimonial tie as a sacrament, none can be expected from the one, because of incredulity as to that point in his own church, therefore not received as such. As to the Roman Catholic party, how difficult, how precarious, how uncertain the due disposition of a true repentance of an offence to GOD by an unlawful connexion,

nexion, according to the rules of the Church, attended with danger in point of religion, as to a regular exercise of it, &c.; an offence not to be amended in fact, and though it were possible, yet perhaps never would be, through carnal affection, worldly interest, or the like improper motive; therefore yet disposed to reiterate it; conscious throughout the whole proceeding of the situation and disposition of the other, with respect to faith, religion, and salvation.

From the performance of their matrimonial contract, they become two in one flesh; how much to be wished they were one in faith and religion, and of one Christian heart; but, alas! such is not the case, consequently such will not be the happy issue in the mutual and joint practice of religious duties; “serving the LORD with  
“one mind and one heart,” unanimous in prayer, morning and night, and at all times; in abstinence, fasting at appointed times by the Church; frequenting the divine service of the Church on Sundays and holidays, the Eucharistic sacrifice and sacrament; and embracing every other means offered by the Church, necessary and essential, towards attaining each other’s eternal salvation. But how is it possible such duties can be duly and faithfully complied with, when the religious practice of the one and the other is as widely different as their faith, religion, and Church is different the one from the other? Well would it be! if in the course of time, this difference of religion did not alienate mutual affection, confidence, and concord! for as the Apostle observes, “What concord hath CHRIST  
“with Belial?” while one party draws one way, and the other another way.

A second danger, and the occasion of discord, arises not seldom from the following circumstance of disparity of *religion*. Though it may here seem to be speculative, and a mere hypothesis, yet is it known, by fatal experience, to be the real fact among those of the higher class, much more than among those of the inferior.

A gentleman of the Reformed Church seeking a matrimonial connexion with a lady of the Roman Catholic religion (setting aside whatever may be the motive, whether of an ample fortune, &c. which but too frequently is such, with those of either Church, Roman Catholic or Reformed) contracts the indissoluble tie, with or without any previous agreement with respect to children that may be born to them, as to the religion and Church in which they are to be baptized and educated. A child is born; the husband then, as the lord and master of his family, and to whom the wife as such has promised at least implicit obedience and submission, insists on his right, as the master of his family, that the child newly born (and thus others that may hereafter be born) shall be baptized in his Church and by his parochial Parson; also that the sponsors shall be of his Church, and the child be educated accordingly. All this, notwithstanding it bears the appearance of an hypothesis, yet it is known to be realized by fact. Hence, arises a breach of concord; matrimonial affection and confidence are alienated; and the wife, from a sense of the veracity and rectitude of her religion, and frustrated in her expectation, is thrown into the deepest affliction: lamenting, as Jonathas did, after he had tasted only of a little honey, thereby transgressing the command of Saul; (1 Kings xiv) "Tasting I tasted a little honey, "and behold I die." But the afflicted wife and mother



ther has no relief from her affliction, which she brought on herself by her own inconsiderateness: yet deeper the affliction, as occasioned by the man on whom she had set her heart, to whom she had given her hand, and bestowed an ample fortune, and from whom she little expected the return she now experiences. Supposition here, but realized within remembrance and knowledge. And what befalls one will befall another under the like circumstance.

*2d Supposition.*—Perhaps, a previous agreement and compact have been made between the parties, as to the religious education of the children. In consideration of a more ample fortune, or such like motive, the husband consents that the children shall be baptized and educated in her religion. When the occasion offers, (here supposition, though also realized) *perhaps* the husband, on the foresaid claim of his family right, which he now thinks should supersede any prior consent, (though *perhaps* rather through a latent prejudice and aversion to his wife's popish superstition) he annuls the agreement and realizes his latent design. A grievance and affliction this yet deeper than the former; but still without redress or help. On whom the blame? chiefly on herself. [*Within remembrance and knowledge.*]

*3d Supposition* (also realized within remembrance and knowledge.) Perhaps a mutual promise and compact have preceded the matrimonial band, that the boys shall be baptized and educated in religion according to that of the father, Protestant; the girls according to that of the mother, Roman Catholic; or the contrary, accordingly as it may happen. With this agreement, however, the Roman Catholic party, wife or husband, seems to be well satisfied; and conscience is calm, having secured

secured the one part at least to CHRIST, not reflecting that they have consented the other part should belong to *Belial*. Hence false is and not well-grounded the *calm conscience*, as the like compact is glaringly iniquitous, reprobated, and condemned, at least disapproved and disallowed by the Church, as sinful and unlawful. Instances are not wanting of a rueful repentance and affliction which the completion of the like compacts has occasioned in the Roman Catholic party, on a serious reflection throughout life. May the like dangers and consequences render others more cautious, prudent, and wise in their matrimonial choice and connexion!

*4th Supposition.*—However, allowing the forefaid compact as to the religious education of the girls under the eye and tuition of the Roman Catholic mother, (even of both boys and girls) will not the danger of perversion still subsist? (a supposition, yet realized as the preceding ones.) The Roman Catholic mother dies while the children are under her tuition: by what means then will their education be continued Catholic? Not possibly by the father, himself ignorant of the doctrine, principles, &c. of his deceased wife's religion; and otherwise through want of leisure: well! if not through prejudice to the Roman Catholic religion, he do not gladly embrace the opportunity of claiming and ascertaining his parental right over his children, to educate them after his own way. Thus the child by degrees, from the conversation of the father, his tenderness, encouragement, and example, (and not seldom from the like treatment of Protestant servants) by degrees the child (children) loses what slender notion of religion, the mother may have instilled and taught, abandons what religion

religion he practised when under his mother, and embraces that of the surviving father.

What is here stated with respect to a Protestant husband and a Roman Catholic wife may be reversed as to Roman Catholic husband and Protestant wife; the case of danger as to the education of the children will be similar in some degree, particularly on the decease of the husband and father, while the children are in infancy, if left under the tuition of the widow-mother, and no precaution has been taken during life by the deceased father relative to their tuition and religious education.

*5th Supposition.*—A Roman Catholic suitor to an intended Protestant female matrimonial mate, however superficial may be the knowledge of his religion, and of the disparity of the one and of the other, cannot but be sensible, on the least reflection he may make, of the little prospect of happiness to be expected, where two, that are united in social life as to heart and affection, are not also united in mind and religion towards forwarding and securing each other's eternal salvation. But it is much to be apprehended, that he, on such an occasion, if rather relax and indifferent about religion, and the observance of it, (of which there are but too frequent instances) may, like the former, be ever intent on an ample fortune: hence the like fatal consequences ensue. However, in the present supposed case, the Roman Catholic husband has a just claim, and even a divine right, that his children be educated in his religion, as the only true and divine religion, faith, and Church, which he cannot in conscience alienate, no more than he can deny or dissemble it. Here he may say, with respect to his children, "Give me the persons, and the rest take to thyself."—Gen. xiv. And though there may not be altogether the like



like danger of the perversion on the side of a Roman Catholic husband from his connection with a Protestant wife, yet there will be always more and less, and even more particularly, if he is remiss; and indifferent as to the practice of his own religion; it is then that flesh and blood, carnal affection, &c. will prevail more than even divine revelation. This will befall him, by permission of God, in punishment of grace abused. "Let him that thinketh himself to stand take heed lest he fall," be an apposite admonition; instances of the like are not wanting. At all events, though there may be no danger of perversion attending the husband as to religion, yet will there be danger with respect to the children, on many occasions, viz. 1. The husband, Roman Catholic, will be otherwise occupied than to attend the children as to initiating them in religious duties: to whom then falls that essential part of parental duty? Undoubtedly to the mother; but how can she possibly discharge it, though ever so well inclined and willing to do it, ignorant as she is of that religion? Children in their infancy pass their days and hours mostly aside their mother, perhaps during the course of five or six years: "Whom shall (father or mother) teach knowledge, whom make understand doctrine, (of the sign of the cross; the Lord's-Prayer; hail, Mary; &c.?) them that are weaned from the breasts; precept must be upon precept; line upon line; here a little, and there a little."—Is. xxviii. "Hast thou children? instruct them."—Ecclus. vi. "Thou shalt teach and tell these words to thy children diligently, and thou shalt talk of them when thou sittest in thy house, &c."—Deut. vi. The incapacity of a Protestant wife to discharge this essential part of the parental duty (though she were inclined

clined and willing) is too evident. By whom then is it to be supplied, unless by the father? And should he be deficient, what becomes of the children as to religion? Is there then in this case no danger as to their eternal salvation? It is too evident. And who will be responsible for their loss at the tribunal of God? Undoubtedly the father. Is there no danger also attending, on the score of the marriage connexion, on the side of the husband with respect to his wife's salvation, from his ill example in the practice of his religion, and his indifference or carelessness with respect to the conversion of his wife? On whom will the children in the flames of hell call down vengeance, as the cause of their eternal misery, unless on the father?

Wherefore let Roman Catholics "marry in the LORD;" (1 Cor. vii.) according to the law and ordinances of his Church, and of their Church; Catholic with Catholic, avoiding disparity of religion, and the fatal consequences ensuing from it, too well known to them that experience them to their irremediable sorrow; "I did but taste a little honey, and behold I die."

There may perhaps be some Roman Catholics, who, to cloke whatever sinister view or motive they may have in this intermixed connexion as to religion, may pretend their design in the like engagement, to be the future conversion of the dispar party; a design seemingly good and plausible, yet it is much to be apprehended that it is deeper grounded on flesh and blood than on Christian zeal and charity; hence not so easily effected. Faith is a gift and gratuitous gift of God, not at the command nor in the power of the suitor to bestow. It is to be obtained of God by due and proper means; not by improper, and by such as are displeasing to God. Has  
the

the pretended converter given it, in fact, the least serious reflection? Let him ask his own heart and conscience, whether such be his real and prime motive, and not belie himself. Moreover, unless the LORD build jointly with his co-operation, and himself endeavour to merit the grace and co-operation of the LORD, vain will be human and carnal endeavour. Let him endeavour, by a truly religious and exemplary life, to effect the conversion previously to the engagement; for “a prudent wife  
“comes properly from the LORD. Marry then in the  
“LORD, and take not a wife [in like manner, the  
“woman take not a husband] of the stock of Canaan,” as Isaac charged Jacob, “lest they be a pit; a snare,  
“a stumbling-block, and stakes in your eyes, and you  
“learn their works.”—Josh. xxiii. “Marry in the  
“LORD,” that you may dare say to the LORD, with a sincerely upright heart and intention, as Tobias did,  
“LORD, thou knowest that not for fleshly lust (nor for  
“the sake of riches, &c.) do I take N. N. to wife; but  
“that thy Name may be blessed,” &c. Such must be the view of the Roman Catholic matrimonial engagement, viz. the increase of true adorers and worshippers of God, in his true Church, faith, and religion. But can this increase of religion, by prayer, fasting, &c. (like Sarah with Tobias) be attained between CHRIST and Belial, Roman Catholic and Protestant? Rather, on the contrary, will it not decrease, in consequence of the perversion of children ensuing from the like inter-mixed matrimonial connexion? at least there is danger of it, as stated in the cases fore-cited.

These dangers arising from inter-marriages of Roman Catholics and Protestants, with respect to the religious education of children, are yet greater among mechanics, labourers,



labourers, &c. by reason that the husband, a Roman Catholic, (the wife a Protestant) is occupied daily, from morning till night, to procure by his labour, or other business, a maintenance for himself and family. The children are left altogether to the tutelage of the mother, utterly ignorant of the Roman Catholic religion; what chance is there for the children attaining any knowledge of it, even of the first rudiments, Lord's Prayer, Hail, Mary, the sign of the Cross, &c.? Animal life is the whole she can administer to them; as to the spiritual, the Christian Roman Catholic, &c. it is not within her capacity. Thus by degrees the children grow up in years and age, but not as the child JESUS did, and all Christian children ought to do, "in wisdom and grace "before GOD."—Luke ii. And in the course of time, not proceeding from virtue to virtue, having no ground to run on, they run the slippery paths of youth, heedless of the snares of vice; they fall into them, and are lost, as to religion and Church, well! if not to eternal happiness.

On the reverse, the husband a Protestant, the wife a Roman Catholic; the children stand a somewhat better chance in point of religious education, provided the mother herself be sufficiently knowing and instructed in her religion, and at the same time zealous for the spiritual good and eternal salvation of her children; because, as the children, while infants at least, are through necessity altogether with and aside the mother, she has the opportunity of teaching them their ordinary prayers and Christian duties, and seeing that they perform them daily and in a proper manner. This will be a great point gained towards forming them truly Christian children, and men or women; as custom from  
tender

tender years is a great step towards future good or evil, and particularly, if corroborated by good example—a louder and more penetrating voice than words.

But in this interval the Roman Catholic wife dies; what then becomes of these infants, hitherto taught by the mother, now left to a Protestant father, wholly occupied in labour for maintenance; himself ignorant of religion, perhaps prejudiced against that of the deceased wife and mother? The infants of course by degrees forget the instructions of the mother, neglect their duties, cleave to the father, go with him to the Reformed Church, and gradually become of the father's religion; involuntary apostates, in a manner, and continue such throughout life. Hence, are the dangers greater among the inferior class of Roman Catholics as to religion, than among the superior ranks; because these may supply deficiency of either side, by substituting proper tutors and masters, or by other means, of which the others are destitute, as not within their reach.

Wherefore, High, Middling, and Low, of the Roman Catholic religion, if you will marry, “marry in the LORD.” If otherwise, “how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife?”—1 Cor. vii. 16. Yet this mutual salvation is, and ought always to be a principal view and aim of the matrimonial state.

Now, where or who is the man or woman accordingly a Roman Catholic, that will presume to assure himself or herself, that if married with a life-partner of the Reformed Church and religion, that he or she will convert the partner; and, on this presumption, expose themselves to the dangers attending intermixed marriages

ages in point of religion? Where the parties are not of one mind and practice as to serving GOD with one mind and with one heart, after one and the same manner, it is probable they will not continue long united in matrimonial love and harmony.

Apposite to the present subject some recent examples, within knowledge, might here be brought with regard to Roman Catholics declining a matrimonial connexion with a Protestant on the score of disparity of religion, with the dangers attending such connexion, and as to their dutiful submission to the ordinance of their Church. To omit those; one of a very ancient date is here related in the person of the Princess Edelburge, the sister of Eadbald king of Kent. Though the disparity is of a Roman Catholic and idolater, yet the consequence is much the same, with regard to the Church and religion. Edwin, the powerful king of Northumberland, A.D. 617, an infidel, demanded of Eadbald, king of Kent, his sister Edelburge in marriage. Eadbald himself being a Roman Catholic, (also his sister) thus answered Edwin's request: That a Christian maid could not lawfully marry an idolater, by reason lest the faith and mysteries of the Christian religion should be profaned by the company of one who was a stranger to the worship of the true GOD. Edwin on that score promised entire liberty and protection with regard to her religion; and he expressed his own favourable disposition to embrace the same religion. The match was accordingly agreed on and executed. Edwin was brought over to the Christian Roman Catholic faith; yet in a wonderful manner, by the special intervention of the grace of GOD. An instance of conversion not to be presumptuously expected, nor relied on, on every the like occasion.



It is true St. Paul says, “The unbelieving man is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband.”—1 Cor. vii. 14. Therefore some may say by parity, the Protestant wife is sanctified by the Roman Catholic husband, and the Protestant husband is sanctified by the Roman Catholic wife. From this passage of St. Paul, rightly understood; this only can be deduced, that a Roman Catholic and Protestant who are legally married, their marriage sanctioned and registered, &c. in due form, as required; they are *sanctified*; that is, freed from any imputation of guilt in the eye of the law, and of the public. For, to *sanctify*, or to be *sanctified*, implies that meaning; besides that of rendering *holy*, or being *holy*. And, by being thus *sanctified*, or *justified*, in point of marriage, by the law, their marriage is confirmed and ratified, and secured from nullity or invalidity on the ground of disparity of religion and Church; and the children born of them are reputed legitimate. But, as to *sanctification* of the one or of the other, merely by matrimonial connexion, if understood of real and absolute *sanctity*, (Christian sanctity) such as renders a person holy and justified in the sight of God; it is evident this cannot be the meaning of the passage of the Apostle. Such sanctity cannot be attained, where there is not true and orthodox faith, the very foundation of Christian sanctity, and where the other means requisite to *sanctity* are not taken.

This *sanctification*, therefore, of the one party by the other is to be understood by analogy, that is, by the resemblance between things with regard to some circumstances and effects. Thus, in the present case, the *sanctity* is only analagical, incipient as it were, and imperfect,

fect, only as in a near way to true sanctity. And this, by the opportunity that the *unbelieving* party connected with the *believing* may have, and has actually, of attaining true faith and religion in the true Church of God, the Church of the *believing*; and thence of acquiring real *sanctification*, or being really sanctified, at least, having the opportunity to become so, yet not merely by the matrimonial connexion. While then the *unbelieving* party consents to live in peace and harmony with the *believing*, not reprobating, not ridiculing, not contemning the *religion* of the *believing*; not impeding the exercise and the observance of holidays, days of fasting and abstinence, the frequentation of Church at divine service; not treating with irreverence or ridicule particular acts of devotion towards a crucifix, an image, &c. the sign of the cross, and such like: allowing the children to be baptized and educated in the Roman Catholic Church and religion; and moreover, joining with the Roman Catholic in the observance at least of some of these points: where the Protestant party is thus disposed, he or she, accordingly, may be said to be *sanctified* by the other in an inceptive degree. And thus the *unbelieving* by the *believing* is in the near way to true and real *sanctification*, and may be reckoned a candidate to the true Church of God, faith, and religion; and by the means afforded in that Church, he or she may realize effectively *sanctification*.

Similar to the preceding passage is the following of the same Apostle: "Yet she (the wife) shall be saved "through child-bearing."—1 Tim. ii, 15. But who will presume to say that the meaning of those words is, that mere child-bearing will be sufficient to the eternal salvation of a wife a mother? Wherefore the meaning  
of

of this last passage, is also similar to that of the former; therefore the Apostle adds, “ If she continue in faith “ and love, and sanctification with sobriety.” Allowing the meaning of *faith* to be marriage fidelity and love towards the husband, yet will it not suffice to be *saved* by eternal salvation, nor even to *sanctification* of Christian holiness, if herself be *unbelieving*, (though it may be one means towards it) unless the fidelity to her husband, and her love, be grounded on the Christian fidelity to God and the love of Him, by divine faith and religion, &c.; the faith, &c. of the Catholic Church, of the Roman Catholic husband, with holiness and sobriety, according to the means and precepts of the same Church, performing other duties, and taking care to bring up her children in the fear and love of God, in the faith of CHRIST and of his Church. But, difficult the task! almost impossible to be effected by a rigid unbeliever. Under how galling a yoke must such parties bend their necks; and thou O man! O woman! husband or wife, “ If you take not care of your own, and especially those “ of your own house,” wife and children, with regard to eternal salvation, “ you deny the faith, and are worse “ than an infidel.”—1 Tim. v.

Evident then it is, that when St. Paul says, “ bear “ not the yoke with unbelievers,” (2 Cor. vi.) he means the matrimonial yoke or connexion: since, as to other connexions of society, intercourse, neighbourhood, commerce, and such like, it cannot be understood of those kinds; they are unavoidable and impossible to the observance of Roman Catholic in an heretical country: “ otherwise they must go out of this world,” saith the same Apostle.”—1 Cor. v. 9, 10.



9th Q. Where and how was religion, and the Church of GOD, maintained and continued the remaining course of the third age. A. It was maintained by, and it continued among, the descendants of Abraham, according to the promise GOD had made him.—Gen. xii. and xiii. This promise GOD renewed to him when “He appeared to him, and said to him, I am the GOD ALMIGHTY, &c.” GOD then changed his name, saying, “neither shalt thy name be called any more Abram, (signifying high or noble father) but thou shalt be called Abraham, (signifying father of many nations) because a father of many nations;” and “Sarai, thy wife, thou shalt not call Sarai, (signifying my princess) but Sara, (signifying absolutely princess).”—Gen. xvii. This change of their names implied great mysteries intended by GOD. By that change, the promise was renewed, declared, and confirmed, that Abraham, by the issue that he should have of Sara, should be the father of many nations; which St. Paul expressly applies to his spiritual children, those especially that should believe in CHRIST; of the Gentiles prefigured by “Isaac born of the free woman by promise;” as the Jews were prefigured by “Ismael born of the bond-woman according to the flesh.”—Galat. iv.; Is. liv. Though Abraham was the natural father of four nations, viz. the Ismaelites, Madianites, Idumeans, and the Israelites; yet he was the spiritual father of many more, viz. of all nations that believe in CHRIST, from his own time to the end of the world, of which some are Jews but the greater part Gentiles, as the same Apostle sheweth; Rom. iv.; Gal. iv.; Ephes. iii.; Colos. i. &c. By this, it is evident that the Church of CHRIST does always consist of many nations; not, as the Donatist heretics, and some of the

the Reformed Church, say sometimes, only of few invisible and unknown persons.

The immediate and particular descendants of Abraham here meant were Isaac, Jacob, and his children, also the children by Moses. GOD blessed Jacob a second time, and changed his name: "Thou shalt not (said GOD) be called any more Jacob, but Israel shall be thy name; and he called him Israel, and said to him, I am GOD ALMIGHTY, increase thou, and multiply: of thee shall be nations and people: kings shall come forth of thy loins; and the land which I gave to Abraham and Isaac, I will give to thee, and to thy seed after thee. And Jacob erected a title of stone in the place where GOD had spoken to him; offering on it liquid offerings, and pouring oil on it."—Gen. xxxv. 10, &c.

The change of Jacob's name into Israel, and other circumstances just related, testify the excellence of that Patriarch, and how greatly he was in the favour of GOD, and in his sight. His subsequent success in his undertakings confirms the same: particularly, that it was not one of his sons only, (as with the issue of Abraham and Isaac, the rest being excluded) but the whole progeny of Jacob, his twelve sons, partook the peculiar blessing and protection of GOD. They were honoured with the epithet "the twelve Patriarchs of Israel," constituting twelve *tribes*; and in their offspring possessing the promised land; they became the principal nations in the world, the chosen people of GOD, known by the name, "*the children of Israel*." Of these Patriarchs, the children of Israel, not only Moses treats in his writings, but also the Holy Bible throughout, and particularly as to what relates to the Messiah, CHRIST the son of GOD, who in future time was to be born Man, from among them.

10th Q. Who was Moses, in whom and by whom the Church of God, and religion, was continued and maintained? A. Moses was a nephew of Abraham, a son of Nachor, Abraham's brother. He was the man particularly chosen by God, and by him designed to the purpose of continuing and perpetuating his Church. Shortly after his birth, his life was saved by the special hand of God, when the King of Egypt had given orders to the Egyptian midwives to drown every male child that might be born under their hands; but Moses was miraculously saved; thence he was named Moses, signifying *drawn out*, or saved from the water, or from drowning. Mos, in Hebrew, *water*; Ises *saved*. [See the narrative of the event, Exodus i. ii.; and the sequel of his life throughout the following Chapters.]

God continued his special protection, and to watch over the children of Israel, and to cherish them on every occasion. A singular instance of this was, on the occasion of a famine in the country where Jacob and his family dwelled, when they were relieved by means of his youngest son Joseph. Joseph, sold by his brothers, thro' their envy to him, was transported as a slave by his purchasers, into Egypt; there he was again sold to Potiphar. By his modest and faithful deportment in the affairs of the king, he became high in his favour and confidence; and by him he was raised to and invested with the highest dignity and authority. And, on this score, he was permitted to send for his father and family into Egypt; there they were relieved from the impending famine, settled and prospered exceedingly; till the Egyptians envying their prosperity; a new king set about to oppress them by hard labour and other means. But the principal cause of their ill usage was the hatred which the king



king and people conceived against their *religion*; because they acknowledged the one only eternal and Almighty God and sovereign Lord of the universe, and worshipped Him accordingly alone, denying the imaginary idolatrous gods of the Egyptians.

But God, who had chosen the children of Israel to be his peculiar people, not only preserved them, but He multiplied them exceedingly in number, according to the promise made to Abraham, Isaac, and Jacob. God, moreover, would thence forwards Himself be known and called by the epithet, “ the God of Abraham, the “ God of Isaac, the God of Jacob.”

Thus the Church of God, and Religion, continued, and was maintained during the third age, viz. from Abraham’s going forth of Chaldee, till the departure of the children from Egypt, under the government and conduct of Moses, comprising the space of 420 years; during which they were under great persecution, on the score of religion, from the Egyptians eighty years, and previously to that in servitude sixty years.

Previously to the children of Israel leaving Egypt, God appeared to Moses, and invests him with his commission, also with authority, as ruler and legislator over his people. He appoints the time and moment of his departure, the preceding preparation, and the route they were to pursue to the promised land.

*Particulars that may be remarked relative to religion, during the third age, and the fourth, which begins at this event.*

1. Envy, vain and groundless apprehension and fear, prejudice and hatred towards the Church of God, religion,

religion, &c. and the professors of it, are the cause of the persecution against them by *unbelievers* and opponents. Exod. i. 9, 10: "Behold the people of the children of Israel are numerous, and stronger than we; come, let us oppress them; therefore he (the king) set over them masters of works to afflict them by hard and continual labour and bodily pains; and the Egyptians hated the children of Israel, and deriding, afflicted them."—Ver. 13. Similar to this are the penal laws of a certain nation, enacted against Roman Catholics, merely on the score of their religion, though under pretext of other reasons of facts, falsely charged on them.

2. *Miracles* are necessary to prove any special mission from God, of preachers, apostles, and founders of Church and religion, from the very beginning. Thus, when God ordered Moses to go to Pharaoh, and to bring forth the children of Israel out of Egypt, Moses said, "They will not believe that Thou sent me, nor hear my voice;" wherefore God in the very instant wrought miracles on Moses' own person, by the *rod* he held in his hand turned into a *serpent*, and instantly returned into a rod; his hand, when put into his bosom, "full of leprosy like snow," and when brought forth, "it was, as before, like the other flesh." And God moreover said, "If they will not believe thee, nor hear the word of the former sign, they will believe the word of the following sign. And if so be they will believe neither of these two signs, nor hear thy voice; take water of the river, and pour it out on the dry land, and whatsoever thou drawest shall be turned into blood."—Exod. iv. Neither the Arch-Reformer Luther, nor any one of his colleagues, then or since, wrought  
any

any miracle to prove their mission from God, and commission from Him to *reform the Church*, or to found a new *religion*. Whereas God confirmed the establishment of his Church and religion from the commencement, and his mission of Moses to Pharaoh by the miracles, particularly the twelve singular ones, which God empowered him to work. After the same manner, CHRIST confirmed his own mission, and the establishment, rather the continuance, of his Church, by his own miracles; and a further continuance of it by the Apostles, whom He empowered to work the like miracles He Himself wrought. [See page 92, 93. Part I.] The like power those different holy men received from God, whom He sent and commissioned at any time to preach the Gospel to infidels, to convert nations or to reform discipline. Hence, were they called the Apostles of the respective nations converted; such was St. Augustine, the apostle of this nation; St. Boniface, of Germany; St. Francis Xavierius, of the Indies; &c. &c. Hence also, as Luther and the pretended Reformers of the Church did not at the time, nor have at any time since, proved and confirmed their mission and commission by any one miracle; it is evident, that the *Reformed Church* is not the Church of God, the truly Catholic Church. And moreover, that the Roman Catholic Church is alone that true Church, seeing that in that Church *Miracles* have ever been wrought, even to the present times: and finally, as the *Reformed Church* has not the foundation to claim its Divine authority, so neither with respect to its *religion*. “CHRIST yesterday! CHRIST to-day! “CHRIST for ever the same!” so likewise his *Church*, his *religion*, &c. *Catholic* and *Divine*: Divine, grounded on Divine revelation, on Divine authority, on Divine promises



promises of perpetuity, of Divine veracity of doctrine, &c. “Go (said CHRIST to his Apostles) into the “whole world, and preach the Gospel; (my Church “shall be Catholic, universal;) and these signs shall “follow: In my Name they shall cast out devils, they “shall speak new tongues, they shall,” &c.—Mark viii. Where have any such signs followed the *Reformed Church*? Where have they ever been wrought, except in the Roman Catholic Church?

#### *Fourth Age of the Church.*

11th Q. How was the Church, and Religion, continued and maintained in the fourth age? A. In the fourth age, that began on the fifteenth day after the children of Israel had gone forth of Egypt, under the guidance of Moses, it was maintained by Moses, and Aaron his brother. GOD spake to Moses, and he gave him several commands to be observed by the people, “that I may “prove them, (said GOD) whether they will walk in “my law or no.”—Exod. xvi. 4.

“In the third month of their departure out of Egypt, “this day they came into the wilderness of Sinai.”—Exod. xix. *This day*, that is the first day of the third month, counting sixteen days remaining of the first month, all the second month of thirty days, this first day the third month, and three days in which they were sanctified by washing, and other ceremonies, (ver. 10) preparative to the receiving of the law: the Law was given on the fiftieth day. This was a figure of the *Law of CHRIST*, promulgated on Whitsunday, the fiftieth day after the redemption of mankind from the slavery of the devil, by the passion and death of CHRIST, his resurrection to life, and his ascension into heaven; opening

it to mankind, thence excluded, since the fall of our proto-parents Adam and Eve. In this particular, we behold the perfect correspondence and analogy of divine mysteries between the Old and New Law.—St. Augustine, Epist. 119, c. xvi.

Exod. xviii. “And the LORD descended upon the mount, and He called Moses to the top of it, and He said to him, Go down, and then thou shalt come up, and Aaron with thee. And Moses went down to the people.”—Exod. xviii.

GOD then by Moses renewed his promises to his people, gives them his commandments; and the people promise loyalty and obedience; “And all the people answered together, All that the LORD hath spoken, we will do. And the LORD said to Moses, Now presently I will come to thee, that the people may hear me speaking to thee, and may believe thee for ever.”—Exod. xix. Hence it is evident, whatever Moses, as the Head of the Church (the people of GOD) ordained and appointed to be observed by them, as to religion, laws, ceremonies, and decisions of judgment, was by divine authority, and revealed; consequently on that ground all may justly be styled divine. After the like manner, in the New Law, in consequence of CHRIST’s promise to his Apostles, and by them to his Church, whatever ordinances, &c. respecting the Church, as to faith, religion, observances of discipline, &c. are issued by the Head of CHRIST’s Church, the Holy Catholic Church; by the Rulers and governors of it, and by councils; as guided by the Divine Spirit, according to the promise of CHRIST, “Behold I am with you; and the Paraclete whom I will send, shall teach you all truth;” consequently, all such ordinances are to be believed as revealed

vealed and divine truths, to be received and to be observed as such, with Christian humility, submission, and obedience.

As St. Peter was appointed by CHRIST the Head and principal Ruler and Governor of his flock, (the Church) including his colleague Apostles, "Feed my lambs, feed my sheep;" yet were the Apostles joint Rulers and Governors of the Church; so are Bishops even to this day Rulers and Governors of the Church; "The Holy Ghost hath placed you Bishops to rule the Church of GOD."—Acts xx. Yet as then, with due subordination to St. Peter, the Head; so now the Bishops, with due subordination to the Pope, the Head of the Church, and the successor of St. Peter in primacy, authority, and power; also in General Councils; though decrees are announced in general terms, "It hath seemed good to the Holy Ghost and to us."—Acts xv. 28.

Exod. xx. "And the LORD spoke all these words: "I am the LORD thy GOD. Thou shalt not have any strange gods before me. Thou shalt not make to thee a graven thing, nor any likeness that is in heaven above, and that is in the earth beneath, neither of those things that are in the waters under the earth. Thou shalt not adore nor serve them." See the rest of the commandments.

To be remarked here, with respect to Religion, and to that particular part of the commandment just cited, "Thou shalt not have strange gods before me; thou shalt not make to thee a graven thing;" the Reformed Church, on the stress of those words, which they either through a wilful ignorance or prejudice will not rightly understand, therefore they charge the Roman Catholic Church



Church wrongfully and unjustly with a breach of the commandment, by idolatry. Hence Luther, his scholar Melancthon, Calvin, &c. “blaspheming those things which they know not,” (2 Pet. ii. 12) among other calumnies and invectives, expresses himself thus, with respect to the Blessed Virgin Mary, that “he esteemed “no more the prayer of the Virgin Mary than of any one “of his people;” and his reason for it is worse; “for “(saith he) they that believe in CHRIST, are as just “and holy as the Virgin Mary, or any other saint, how “great soever.” And Calvin thus, “Those of the “Catholic religion so divide God’s offices among the “saints, that they join them to the Sovereign God as “colleagues, in which multitude God lieth hidden.”

But here, those of the Reformed Church do not attend to and distinguish the object of honour, degrees of excellence, and the modes of exhibiting the token of them, when paid; they admit no distinction. As there are three kinds of *excellence*, so there are three kinds of *honour*, and three ways of paying it. “Honour God; honour “thy father and thy mother; honour the King; honour “all men.” This is the Christian duty throughout the holy Bible.

The *excellence* of GOD is supreme, divine, infinitely surpassing whatever other excellence; and from whose excellence every other is derived, as from the divine source.

The second *excellence* is supernatural, above the power of nature, created by GOD, and flowing from his infinite excellence; such are grace and glory, virtue, faith, &c. his divine gifts.

The third *excellence* is human and natural; of this kind are the gifts of nature, natural parts; also worldly power, dignity, and such like. This excellence in man originates

originates also in God, and is derived from Him, and it is his gift.

Correspondent to these three kinds of excellence is the exterior token given and shewn accordingly, though by one and the same exterior act. But the reality of the honour paid does not consist merely, nor principally in the external action, however awful and reverential may be the token; but altogether, and in some manner, solely in the interior of the heart, sentiment, and intention, of the person that exhibits the token of honour, whether by kneeling, prostrating, bowing, &c. by any way whatever. These different external tokens may be exhibited to any of the three excellencies, persons endowed with them, to the Creator, and to his creatures.

The Honour paid to God, by whatever external token, is, beyond all doubt and question, a divine Honour; an honour due and given to Him alone, as the Supreme Being, the Creator of heaven and earth, and the Sovereign LORD of all; infinite in power, majesty, wisdom, and every excellence. But the ground and motive of this external token must reside in and arise from the heart, sense, and sentiment, will, and intention, to distinguish the like external token, when given to God, and when given to any supernatural or created object. It is this interior ground, motive, and intention, that determines whether the exterior action of kneeling, bowing, &c. be an honour, adoration, &c. a divine supreme honour paid to God; or a reverential, filial, and dutiful honour to a parent; or a loyal and faithful honour to the King; or a brotherly and affectionate honour to an individual friend and neighbour; &c. Abstracted from the intention, interior sentiment, &c. one and the same external action may be *idolatrous honour,*

*Honour*, viz. if exhibited to an idol, a false god, or to any created object, meaning to honour as such; because by so doing, the person would alienate from God the honour and worship due to Him alone, his divine honour; and He saith, "My glory I give to no man." Hence *honour*, as a mark of veneration, respect, esteem, preference, &c. may be, according to the degree of excellence, divine, religious, filial, loyal, respectful, civil, humane, neighbourly, flattering, and idolatrous.

There is also an Honour due to virtue and rectitude of life, and to persons endued with good qualities; this may be termed a *supernatural honour*, inasmuch as it is grounded on the gifts and graces that God, the giver of all good and perfect gifts, has bestowed on such persons; by the good use of which they render themselves dear to God, estimable and honourable to mankind. They stand nearer to God in his favour and complacency, according as they are good and virtuous; yet this honour, given to them, redounds to God, as the source of all goodness and sanctity, though it is inferior to that which is paid to God on his own sake of infinite perfection.

It is after this same manner that the Roman Catholics, according to the doctrine of that Church, honour God, and his Angels and Saints reigning in heaven with Him, nearer to God, and in a higher degree of sanctity than any virtuous person living on earth. Wherefore, if respect, reverence, and honour, were due to those Saints when living on earth, certainly honour may rationally and justly be paid them, when now rewarded and glorified by God, without any injury to the supreme honour paid to Him; because it is always an inferior honour, not a divine honour and worship. And moreover,



moreover, the honour paid the Saints is referred ultimately to GOD, and redounds to Him; honouring Him and his own divine gifts in the merits of the Saints, not as their own merits. This honour the Church pays the Saints, according to their different degrees of excellence: for, as St. Paul observes, “There are bodies  
 “celestial, but different is the glory; one is the glory  
 “of the sun, another the glory of the moon, and  
 “another the glory of the stars; for a star differeth  
 “from a star in glory.”—1 Cor. xv. In like manner, among the Saints in heaven, the degree of sanctity, excellence, and glory, differs accordingly. Now, as the Blessed Virgin Mary, while living here on earth, undoubtedly excelled others in sanctity, and every virtue, and was chosen by GOD, preferably to all women, to be the Mother of CHRIST, the Redeemer of mankind, who was born of her, nourished and attended by her to his last moments on the cross; so is she exalted in heavenly glory above all angelical Spirits and Saints. This honour paid to the Blessed Virgin Mary, superior in degree to that paid to any Angel, or other Saint, as excelling all others, is a prerogative due to her, obvious to every Christian, who, according to the Apostles’ Creed, believes that she conceived CHRIST, and He was made man in her womb, born of her, &c. To whom GOD sent his Angel, delivering his divine message with this previous salutation, “Hail! Mary, full of grace!  
 “the LORD is with thee: blessed art thou among  
 “women. Behold, thou shalt conceive, and the Holy  
 “that shall be born of thee shall be called the Son of  
 “GOD.”—Luke i. 31. With great reason, then, does the Roman Catholic Church stile her “the Blessed  
 “Virgin Mary;” (which epithet *Blessed*, the Reformed  
 Church,

Church, on the principle of their Arch-Reformer Luther, has expunged, and refused to give Her;) whereas, the speaking by divine inspiration and prophecy, declares, “Behold, henceforth (from the sublime mystery of the “Incarnation, wrought in her) all generations shall call “me blessed.” Behold the Reformed Church! how contradictory! how opposing! and judge if a greater degree of honour be not her due, thus sanctioned by the word of GOD; and in proportion to the degree of excellence to which GOD has raised her, by so much does the honour paid Her redound to GOD, “wonderful “in his saints.”

Yet is there one act of religious and divine worship, that the Roman Catholic Church pays to none, but to GOD alone; not even to the Blessed Virgin Mary, not to any Angel or Saint, nor to all the Angels and Saints collectively; that is, the act of *sacrifice*. [See p. 69, &c. Part I.]

This *sacrifice* is offered within a material edifice called a Church, and on an altar consecrated to that purpose only; hence are magnificent churches builded and altars erected; but dedicated to *GOD alone*, though mostly under the patronage, name, and in honour of some Saint, but not to the Saint, nor even to the Blessed Virgin Mary; to neither of whom does the Roman Catholic Church offer the *sacrifice* that is offered within the said churches, nor ever did offer.

As to a material edifice of a church in honour of a Saint, (than which scarce any greater, at least external, can be paid) even the Reformed Church pays the like honour, (yet unthinking of the contradiction to their principles;) while they retain the churches, and their faintly names, as first builded by Roman Catholics, and

so named by them; and moreover still continuing to name any new church or chapel they themselves build, by the name of some one or two of the Saints; viz. here at Bath, St. Peter and St. Paul, St. James, St. Michael, All Saints, St. Margaret, the Blessed Virgin Mary, though called St. Mary's chapel. With analogy to the present purpose, what greater external honour can be paid to any deceased mortal, King, General, Admiral, &c. than to have a public and costly monument erected to perpetuate the memory of the individual after his decease? Yet the like honour paid to the memory of a Saint must be reputed and branded *idolatry*! Strange! *The Blessed Virgin Mary and other Saints to be honoured; but God alone honoured, adored, served, and worshipped*; is the doctrine of the Roman Catholic Church.

As to praying to the Saints; Satan threw this point a stumbling-block in the way of Luther and his Reformation; and it is now objected to and rejected by the Reformed Church, as *superstitious*. Well! if, on close examination, they are not also contradictory with themselves in similar facts. As to praying to the Saints, and honouring their relics, the Roman Catholic Church, by praying to the Saints, means no more than desiring their prayers or intercession to God, in behalf of those who desire them, and at the time unite their prayers to the same Almighty God, with the prayers of the Saints, according to the 9th article of the Apostles' Creed, "I believe the Communion of Saints." By this article is meant an association of prayers and good works with all the true and faithful servants of God here on earth, and a mutual help of one another by the like participation throughout the whole Catholic Church;



Church; and the same with the Saints and blessed souls now secure of their happiness with GOD in heaven, and desirous of our's; St. Cyprian expresses their desires thus, "Solicitous of our's." As to this desire and fact, do not those of the Reformed Church ask and solicit their friends, &c. to pray for them, particularly in some emergencies of sickness, &c. more than at other times; are not even the prayers of the respective parish church or congregation requested occasionally for particular persons, &c.? Now, while they admit this, as consistent with Christian charity, and a laudable practice among themselves in the course of this mortal life, and they particularly recommend themselves to the prayers of such as they think are virtuous and godly; why do they object to the like request and association with respect to the Saints in heaven, who are members of one and the same Catholic Church? with this difference only, they are members of the church triumphant over the devil, the world, &c.? and we on earth are members militant against them, (as they once were) in hopes, if we overcome them, as they have, we shall also partake in the communion of their eternal happiness, where the "Communion of Saints" is completely effected. [The objection of the Reformed Church, as to praying to the Saints, will be noticed in the sequel.]

The substance of the faith and doctrine of the Roman Catholic Church relative to this point is thus expressed: "I constantly hold, that the Saints, reigning together  
"with CHRIST, are to be honoured and invoked, and  
"that they offer prayers to GOD for us; and that their  
"relics are to be had in veneration." And with regard to pictures and images of CHRIST, and of the Saints,  
"I firmly assert, that the images of CHRIST, of the

“Mother of GOD, ever Virgin, and also of all other  
 “Saints, ought to be had and retained; and that due  
 “honour and veneration is to be given to them.”

To proceed now only on the ground of common sense and reason. Does not the Reformed Church acknowledge that GOD is the Supreme Being and the Sovereign LORD; therefore, that supreme and sovereign honour is due to Him, and to Him alone, and to be paid only to Him? and that the like honour is not to be given nor shewn to any creature, angel, saint, or mortal, whomsoever or whatsoever? The Roman Catholic Church professes and practises the same.

2. The Reformed Church acknowledges there are Saints reigning with CHRIST in heaven; that among those Saints, when they were living in their mortal bodies here on earth, some of them were (as there are now among the living at this present time) more virtuous, more observant of the commandments, more eminent in learning and piety, more charitable, &c. in a word, better livens than others; and that on that score they were more deserving of esteem, respect, praise, honour, confidence, friendship, &c. after the like manner as among ourselves now living.

The tribute of the honour, praise, or confidence, paid to such deserving persons, on the score of their good qualities, the Reformed Church thinks it not in the least injurious to, nor lowering, nor derogatory to the supreme honour that is paid to GOD. Why, then, should it be deemed so, when paid to those same persons now blessed and rewarded by GOD, and happy with Him in heaven? It was GOD who enlivened them, when here on earth, with his divine spirit, grace, and gifts, by which alone they were good and holy; from whom alone they de-  
 rived

rived the whole of their merit; and who now enlivens them with immortal glory and bliss. And, as to invoking those Saints, or praying to them, it is nothing more or less (as has been observed) than what those of that Church themselves do one to another, joining together in prayer, and desiring others to pray for them, and to help them by their prayers to God, even the prayers of a whole congregation, on necessitous occasions of distress, affliction, sickness, extremity of life, &c. The invoking Saints, or praying to them, according to the doctrine and practice of the Roman Catholic Church, is similar to this; with this difference only, that the Roman Catholic looks on the prayers of the Saints to be more prevalent with God than the prayer of the most virtuous person on earth. And this doctrine is grounded on the faith of the Apostles' Creed, "I believe the Communion of Saints;" but this communion the Reformed Church foregoes, with respect to the Saints in heaven, while they give it to that of fellow sinful mortals on earth. If "the prayer of a righteous man availeth much," (James v. 16) certainly that of a Saint in heaven will avail much more.

But the Reformed Church replies, "What need to desire the Saints to pray for us? Does it not suffice, that God himself can and will hear our own prayers, who alone knows our own wants, and is able to redress them?" Be it asked them, on the same ground, What need to desire the prayers of one and another? Pray and ask yourselves; God knows, and He is all-sufficient. Yet God himself commanded Eliphaz and his two friends to go to Job, that Job should pray for them, promising to accept his prayers, Job xliii. 8. And who is the man that will presume to say he is not a sinner, and needeth



not mercy from God? “If we say that we have no sin, we deceive ourselves, and the truth is not in us,” (1 John i. 8;) and moreover, if we continue habitual sinners. “Now we know that God doth not hear sinners; but if a man be a server of God, and doth his will, him He heareth.”—John ix. 31. Though the first words, “God heareth not sinners,” are understood of inveterate, hardened, and impenitent sinners, who themselves seek not mercy and forgiveness of God; or that He heareth them not, so as to work miracles at their request, or in favour of evil and false doctrine; yet the last words evidence the efficacy of the prayers of the good and the just; consequently in a greater degree the prayer of the Saints in heaven, the confirmed friends, favourites, and heirs of God, co-heirs with CHRIST. Thus joining with the Saints, and uniting our prayers with them, we may certainly believe and trust they will be more acceptable to God, and we may with greater confidence expect to receive from God the benefit, and from Him alone, not from the Saint; for God alone is the giver of all good gifts, grace, &c. The Saints are only our inter-mediators to God (in a higher degree than we are inter-mediators by our prayers for one another) through JESUS CHRIST, the principal and properly the only one mediator. This the Roman Catholic Church professes; hence she concludes all public and private prayers, if addressed directly to God the Father, “through our Lord JESUS CHRIST, thy Son,” &c.; if directly to CHRIST, “who livest and reignest with God the Father,” &c.

As to a question started occasionally to a Roman Catholic, What need is there to apply by prayer to any Saint? Answered; there certainly is no absolute need

nor necessity; nor does the Roman Catholic Church make any such profession. [See page 204.] GOD is of Himself all wise, all knowing, all powerful, good, and merciful. "Thou art my GOD; Thou hast no need of my goods."—Ps. xv. Notwithstanding his saints are to be honoured. "To me thy friends (the saints in particular) O GOD, are become honourable exceedingly: their principality is exceedingly strengthened."—Ps. cxxxviii.

By a simile, to the objection against desiring the prayers or intermediation of the saints, or the need of it. Any one having a petition to make to the king, or to any dignified person, will he not endeavour to procure the assistance of a solicitor, mediator, in the person of a courtier, near friend, or favourite of the king, the dignified person, &c. rather than himself presume to offer his petition; confident if such a solicitor join in presenting it, and using all his interest with the king, &c. he will more likely obtain the grant of his request. Nor will he, by taking that means, think that he shall offer any affront or give any offence to the king, &c.; but, on the contrary, that he pays a greater tribute of respect, duty, and honour, by his not presuming nor daring himself to appear before his majesty, excellence, &c. to present his humble request.

Similar are the sentiments of the Roman Catholic, and his motive, in desiring the prayer or mediating intercession of the saints in his behalf to the Divine Majesty; the KING and LORD of heaven and earth, the KING of Kings.

But to this it is again replied, how can the Saint hear our prayer to him, or know our request; GOD only knows what we need and what we beg of Him? Truly so:

fo: yet to ask how this or that can be done, with respect to the mysteries of faith, the different operations of God, of his will and pleasure, is rather too bold and presumptuous a question from a mortal man, and seemingly bearing a doubt of his power, to whom “nothing is impossible.” And searching into divine majesty, his power and ways, lays the inquirer under the danger of being “oppressed by his glory:” and “it is the glory of God to conceal the word;” (his means and ways of operation.)—Prov. xxv.

However, experience and veracity of facts, from the commencement of CHRIST’s establishing his Church, is a convincing proof that God hears and graciously hears the prayers of his Saints interceding to Him in behalf of their clients, who solicit their intercession. Innumerable are the favours, God has occasionally granted to individuals, and to whole nations, through the intercession of his angels and saints. These facts are testified by the unquestionable veracity of creditable authors. And this we know from and with divine truth, that “there is joy in heaven upon one sinner doing penance.”—Luke xv. How can that joy be, unless the occasional fact and ground of their joy be known to them? And how known to them, unless by God himself making it known to them, as He made known occasionally to the Prophets, and other holy men, his will, what he willed them to do or speak? The Saints then hear and know the prayers and wants of their clients, by God and in God; by their knowledge and love of Him; in his light, wisdom, and knowledge, they know the prayers of their clients, and that knowledge is their hearing. “In thy light we shall see light.”—Ps. xxxv. For “we shall see Him as He is; and then I shall know, as I am known.”—1 Cor. xiii.

But



But, there are still some that show their ignorance, not to say prejudice, and the ill consequence of allowing the liberty of private *interpretation* of scripture to every individual. These just mentioned object against the article of honouring Saints by desiring their intercession. They allege, in objection, the following passages to prove that God will not hear them, though they pray for us! When God threatened to punish the Jews for their sins, he said to Jeremy, “ If Moses and Samuel “ shall stand before me, my soul is not towards the “ people.”—c. xv. God had revealed to Jeremy, that the Jews should for certain be punished; He therefore forbade the Prophet to pray for them; (c. vii. 16; xi. 19;) and God confirmed his sentence of punishing them, saying, “ If Moses and Samuel, &c.” Now Moses and Samuel were certainly both of them dead at that time; hence it consequently proves, that they after their decease did occasionally pray for the people; otherwise the mention of these two was to no purpose, if they never did nor could pray for them. But here the English gloss (Geneva Bible) supposes the meaning of those words to be, that if he, Jeremy himself, or any man living as holy as Moses and Samuel were, or had they been living and prayed for them, He (God) would not hear their prayers in behalf of the Jews at that very time; hence the Protestant bible corruptly translates the passage, “ though Moses and Samuel stood before me.” But Sts. Chrysostom, Gregory, and Hierome, understood it, not as if any man living as holy as those two prophets, but if Moses and Samuel themselves were then to pray in the happy state they were, and where their charity and zeal was greater and more powerful than when they were living, He (God) would not even then hear  
them

them praying in favour of the Jews. By this passage, rightly understood and faithfully translated, it is rather an evident proof that the just and saints in heaven pray and intercede for us here on earth; that God graciously hears their prayers, and that the saints hear our prayers, and know the petitions we make to God, through their intermediation: but an individual hardened sinner, and whole nations, may sometimes provoke God to such a height, that He may determine, notwithstanding every intercession that may be made, to do Himself justice, by inflicting punishment on them. If a simile may be allowed, does not the like happen in the case of a mortal king, offended by a rebellious treasonous subject? The king has on some other occasion, and in behalf of this same subject, listened to the intercession of his son, or favourite courtier; and through his love to his son, or regard for his courtier, he has occasionally pardoned the rebellious delinquent. Yet on the delinquent's repeated treasonable offence, the king desires neither son nor courtier will interest themselves in his behalf, nor intercede for him; because he is now determined to punish him, according to the grievousness of his crime. After the like manner, a common father may proceed towards an undutiful child; not to be soothed, let who will intercede for him.

Another motive, on common sense and reason, to engage us to believe that the Saints hear our prayers, and accordingly pray for us, is, we believe and we trust that the prayer of a friend or neighbour (particularly if he be good and virtuous) will avail us with God, therefore we desire him to pray for us; so we may believe and trust that this same friend carries with him into the next life, at his decease, (on the supposition of his being happy in heaven)

heaven) the same charitable disposition towards the friend he leaves behind, retains his love and friendship even in a more eminent degree; since, as the Apostle observes, “faith and hope will then cease; but charity” (the love of God and our neighbour) will never cease,” but always remain; therefore the friend will not cease to pray for his friend.

Again, on common sense and reason, if we ourselves, in order to approve to a friend our love of him, and to instance it in fact, are ready and most willing to gratify him to our utmost, by concession of whatever he may ask of us, though otherwise we should not be thus disposed to act, viz. to forgive an offence or injury done us by the friend of our intimate friend, who asks of us the forgiveness of his friend—in the like manner a debt; so of a father towards a rebellious child, forgiving him at the request of his own intimate friend, which he would not otherwise do. May we not in reason believe and trust, that God, whose love and regard for his elect and Saints surpasses exceedingly any love one friend here on earth may have of another, and moreover, that as the desire and will of God is to render their happiness complete by every means, therefore is He willing to gratify their heavenly petitions, yet more so than He did their requests offered to him, when they were living here on earth? Now among the means of enhancing happiness, this is no small one, to grant the heavenly friend (the Saint) what he petitions for his mortal friend still on earth. Thus CHRIST says of his elect, “that their joy may be full” to the utmost. And “if then, you being evil, you know how to give good gifts to your children, how much more will your Father from heaven give to them that ask him. If you abide in me,  
“and



“(and most certainly the saints abide in CHRIST, and CHRIST in them) you shall ask whatever you will, and it shall be done to you.”—John xv. “Ask, and you shall receive, that your joy may be full.” Certainly much more so now when in heaven, than when they were here on earth.

The whole, then, of the doctrine of the Roman Catholic Church, as to the invocation of Saints, and praying to them, is, “the Saints are to be honoured and invoked, that they offer their prayers to GOD for us; and their prayers are beneficial and profitable to us.” To deny this last point, is the *only one* to which anathema is annexed by the Council of Trent.

Wherefore, the actual praying to the Saints, or invocation, is not of absolute necessity to eternal salvation, in the manner of belief of divine mysteries, of the necessity of baptism, and the actual reception of it, where the act is possible; otherwise by desire with due disposition, or by martyrdom, being baptized, by shedding his blood, and laying down life in defence and testimony of the Catholic faith, religion, and Church; without this belief, &c. no man can be saved. Whereas, though it may happen occasionally, that a person has never invoked or prayed to any Saint (provided the omission was not occasioned through any obstinate denial of the benefit arising from the practice, by “the communion of Saints,” or through contempt) he may be saved; as in the case of a very ignorant Roman Catholic, who never had the opportunity of being sufficiently instructed in that point, nor taught to say the “Hail, Mary!” (a case very rare.) In the like manner, a Protestant or infidel converted during a dangerous illness, or before he could possibly be instructed; who therefore never actually

actually repeated the "Hail, Mary!" or prayed to any particular Saint; the same person may, notwithstanding, attain eternal salvation. Sufficient, then, is it, in the strict sense, to believe the "communion of Saints," as believed, taught, and practised by the *Holy Catholic Church*.

As to the *Reformed Church* charging Roman Catholics with *idolatry*, on the score of adoring the Blessed Virgin Mary, Angels, and Saints, it is a base calumny. The Roman Catholic knows and professes that *adoration*, external equally as internal, is a homage due and paid only to GOD, not to the Blessed Virgin Mary, nor to any Saint, nor to the crucifix, nor to any image, picture, &c. But if they brand the external action of kneeling, bowing, lifting up hands, &c. to or before any of the aforesaid objects and representatives with idolatry; they denounce themselves guilty of the like idolatry, when they perform any such external act to a king, a judge, a parent. The distinctive mark of adoration and idolatry resides in the mind, heart, will, faith, intention, with which the person directs his action, and the object which he has in view. This it is that prompts, and engages, rectifies, and even sanctifies, the external token of the internal sentiment, and stamps on it the rectitude. [See page 14. Part. II.]

#### §. *Relics of Saints, Images, Pictures, &c.*

As to the *Relics of Saints*; another stumbling-block to the Reformed Church, whence they also brand the Roman Catholic Church with *idolatry* and *superstition*; a cool reflection of common sense and reason will let them see, that if the Roman Catholics are, on that score, guilty either of *superstition* or *idolatry*, they themselves  
are

are so in a higher degree. Be it asked, do they not, without the least apprehension of superstition or idolatry, respectfully and gratefully retain, as a keep-sake, a lock of hair, trinket, or what else that formerly belonged to a parent, a husband, a wife, a child, a friend, a benefactor, now deceased; do they set little or no value on it, though only a trifle? Do they mislay it, abuse it, or suffer any other person to do so by it? Do they not lock it safely up? Do they not enclose a lock of hair, &c. in a gold or silver case? Do they not repose it on their breast, near the heart? Do they not frequently kiss it? Ask them now, what they mean by all these different marks of veneration and respect, they shew to such trifles? Is it to the lock of hair, or trinket, you pay such respect? or to any real and intrinsic virtue or value it contains? They will instantly reply, No, by no means on that score. The Roman Catholic believes him on this assertion, because common-sense and reason will not permit him to think the Protestant so ridiculous; but they will tell you, it is a mere keep-sake of my parents, husband, &c. and a token of my remembrance of former love, affection, respect, gratitude, &c. to whom this thing belonged whilst living, but now deceased. The Roman Catholic gives the Protestant credit for all that he tells him, on this score. Why, then, will not the Protestant believe the Roman Catholic, when he asserts the same, and the very same, with respect to the relic of a Saint; seeing that he does no more; with this exception only, that the veneration or respect he shews to the relic of a Saint, (authentically approved and declared such by the Church) he shows it to one, who, there is every reason, together with the declaration of the Church, to believe, is a happy soul and



and Saint in heaven. As to this last point, the case on the side of the Protestant is dubious, at least not ascertained by any warranted testimony. Has not the Roman Catholic as good right and claim to be credited by the Protestant, as the Protestant to be credited by the Roman Catholic? That this is the doctrine and practice of the Roman Catholic Church; even children, if asked the question, will tell them the same, thus taught in their catechism from their infancy. They will tell, that the honour, veneration, &c. they shew towards a relic of a Saint, image or picture, is only a relative honour; an honour they refer to the Saint of whom the relic is, or whom the picture represents, an inferior honour to the saint himself, and not in the least degree the honour they pay to God; and yet in a less degree than that which they pay to the image and picture of CHRIST. Wherefore, the honour and veneration a Roman Catholic pays a relic of a Saint is certainly more consistent with religion, and even with common-sense and reason, than the like veneration a Protestant or Roman Catholic may pay to a lock of hair, a trinket, &c. of a deceased parent, friend, &c. The Saint, while living here on earth led a virtuous, exemplary, edifying life, and thereby was a living example of God; “glorifying (as St. Paul says) and bearing God in his body;” sanctified by the abundance of grace, loved and esteemed by all that knew him; and now crowned with heavenly glory, where he beholds “God face to face; knows Him, as he is known by God.”

Moreover, the Holy Bible throughout, and sacred history, testify frequent miraculous facts wrought by the relics of Saints, in the Old Law and in the New; in the New, only in the Roman Catholic Church; nor were these  
miraculous

miraculous cures, and other facts, wrought by any intrinsic virtue of the relic itself; this no Roman Catholic believes. Any miracle wrought, is by the sole will and power of God; yet may He be pleased to operate it, at the intercession of a Saint, in favour to a client of the Saint, who may keep and hold in veneration a relic of the Saint; and, by granting the favour miraculously wrought, He may testify, by his own power and graciousness, the sanctity, heavenly glory, and interest of the Saint with his Divine Majesty; “God wonderful in his Saints.” This is, therefore, an evident proof that invoking the Saints, venerating their relics, &c. is no ways injurious nor offensive to God, nor lessening the honour due and paid to Him; but, on the contrary, agreeable and acceptable, seeing that the Roman Catholic Church refers the whole to God Himself, the Source and Author of all good, and the Giver of all good gifts. And if the relics of the Saints are chiefly reserved in Churches, and set on the altars, or aside them; it is done through respect and reverence to the Saints themselves, who in heaven are near to God, and there glorify Him with the whole triumphant Church of blessed Angels and Spirits: and if the Roman Catholic bear any relic about him, it is through devotion, love, and respect towards the Saint; a pious keep-*fake* and memorandum to copy his virtuous life, by which he has attained eternal happiness; hoping his patronage by intercession; not believing any intrinsic virtue in the relic itself.

Was not a dead man, who was by chance thrown into the grave of the prophet Eliseus, revived, when his body touched the bones of Eliseus?—Kings iv. 13. Were not handkerchiefs and aprons brought from the body of St. Paul to the sick, and the diseases cured, and  
the

the “evil spirits went out of them?”—Acts xix. Where now is their ground of objection or opposition to such facts? Return to your heart, set prejudice aside, and may common-sense and reason, aided by the grace of God, lead you to divine faith and truth!

§. *Images and Pictures.*

Another calumny of the *Reformed Church* against the Roman Catholic Church is, that of charging its members with the adoration and worship of images and pictures, consequently with *idolatry*.

The doctrine of the Roman Catholic Church as to this point is, “That images and pictures of CHRIST, “the blessed Virgin Mary, and the Saints, are to be had “and retained, and that due honour and veneration is “to be given to them.” Now, if Roman Catholics by so doing are *idolaters*; those of the Reformed Church are equally so, even in a greater degree, on the ground of common-sense and reason.

By way of premise, be it remarked, that some of the Bibles sanctioned by the *Reformed Church*; particularly at the commencement of the *Reformation*, were translated by prejudiced minds and hands; those translators have corrupted the original text, and falsified the very commandment of God: bold invaders of the Divine Word, and of the Church of God! adhering neither to the Hebrew, nor Greek, nor Latin original phrase, but wresting the words to serve their inimical purpose against the Roman Catholic Church.

That they were inimical to the Roman Catholic Church, the few following citations will sufficiently testify:—  
“The Papists (says Luther, Postil. in Evang. de Incarn.) “make the Virgin Mary God: they attribute to her “omnipotence in heaven and in earth: In papistry all



“ expect more favour and grace from her than from  
 “ CHRIST himself.” His scholar Melancthon (in locis  
 communibus) says: “ Papists invoke saints, and worship  
 “ images in heathenish manner.” Calvin (Lib. de Ne-  
 cess. Refor. Eccles.) saith, “ Catholics so divide God,”  
 &c. as above. To the like purpose, and with the like  
 blasphemy, speak the Magdeburgian Centuriators, lib. i.  
 cent. 1, against the blessed Virgin Mary, St. Peter and  
 Paul, Moses, the Maccabees, &c. &c.

Hence, to give some ground to their accusation against  
 the Roman Catholic Church, they translate the Hebrew  
 word *pesel*, that is of the same signification as *sculptile* in  
 Latin, signifying a *graven or carved thing*, and the  
 Greek *ειδωλου*, an *idol*; this word they translate thus,  
 “ Thou shalt not make to thee any *graven image*,” in-  
 stead of “ *graven thing*,” and thus they corrupt and  
 falsify the very word of God. Again, they attend not to  
 the stress and emphasis of the words *to thee*. Thou *shalt*  
*not make to thee*, or *to thyself*, so as to imagine, to assume,  
 and to estimate what thou makest, as thy God, the Cre-  
 ator and Sovereign Lord of heaven and earth, and thy  
 God who here giveth his commandment; and take the  
 graven thing of thy own manufacture to be thy God, and  
 adore and serve it in place of Him; “ for I am the Lord  
 “ thy God, mighty and jealous.”—Exod. xx. However  
 they must agree, that their same Bible gives them to know  
 and understand, that God Himself, shortly after having  
 given this express commandment, not to make any *gra-*  
*ven thing*, (allowing the word *image*, according to their  
 spurious translation) commanded Moses to make the  
*images* of blessed spirits, viz. of cherubin; and those images  
 to serve to sacred purposes: also the image of a serpent  
 in brass, to a miraculous purpose, promising those who  
 had been bitten by the *fiery serpent* in punishment,  
 should

should be healed by looking up to the *brazen serpent*.—Exod. xxv. Numb. xxi. This undoubtedly the Reformed Church, (could they deny the fact, gloss it in any manner, and dare belie the DEITY) they might equally brand with *idolatry*, as they do the Roman Catholic Church, on the score of the veneration of relics, sacred images, pictures, &c. What the Roman Catholic Church's doctrine and practice is, relative to these objects; children, if asked about it, will teach them the real truth and fact; it is a relative and inferior honour, veneration, and the veneration respective, according to the degree of excellence; but it is no ways *Divine* honour, veneration, &c. [See page 190.] But, if the Reformed Church will (notwithstanding the interpretation, assertion, and translation of the word *pesel*, by the Roman Catholic Church) still persist to have the meaning of the said word to be *graven image*; and that the graven thing forbidden to be made is an image of CHRIST, the blessed Virgin Mary, or of any other Saint; they must allow, that the *graven image* forbidden is a *graven idol*, or *false god*, to whom is paid the worship due to GOD alone; and that the meaning is such, GOD Himself declares most explicitly, Levit. xxvi. 1: "I am the Lord your God: "you shall not make to yourselves an idol, and thing "graven; neither shall you erect titles, nor set a notorious stone in your land," (here to be remarked, the whole stress of the commandment as to the forbiddance on the following words) "for to adore it." Allowing then the translation to be *graven image*, the Roman Catholic Church joins assent, as to the purpose or end of making the *graven image*, if to *adore it*; for then it would be realized *an idol*, and the veneration paid to it, *idolatry*. That such is not the veneration the Roman



Catholic Church pays, has been sufficiently elucidated above; and if this be not the true meaning and sense of the commandment, then the making of any *graven image* whatever, or any artificial manufacture of a man, a bird, a fish, a flower, &c. is equally forbidden; and those of the Reformed Church equally guilty of transgression.

To come near to the point in question, and on the ground of common-sense and reason, by parity: A gentleman of the Reformed Church, equally as the Roman Catholic, according to his ability, fortune, fancy, taste, and pleasure, appropriates certain spots in his garden, grove, pleasure-ground, to the erection of a graven stone, or wooden statue or image, of one or more of the heathenish gods or goddesses: he even goes further, he builds, in ancient form, a decent kind of temple, in which he settles his graven images, arranges them in order, according to rank and dignity; he sees the temple is kept clean, and under lock and key: he may, perhaps, have within his mansion-house, a private Christian oratory; this may not be altogether so magnificent, decent, and well-furnished to the purpose of his own and family's private devotions to the ALMIGHTY, as the other. A friend is shewn the first, viz. the temple; to judge merely from external apparatus, and the attention the proprietor pays to this temple and its contents, perhaps more so, than to his private oratory, he might be branded with *idolatry*, or superstition at least. But, was the visiter to charge him with it, from all this outward appearance; he would instantly reply, (perhaps not without offence at the suspicion of idolatry) No, my friend, (replies the proprietor to his visiter) no! by no means, unless you think me void of common-sense and reason; I have no such view nor design as to pay  
any



any divine or religious worship to these stony and wooden figures, and representatives; but I mean only to preserve well-wrought pieces of antiquity, and curious sculpture and workmanship of able artists; such is my sole intention and motive. On such an assertion, the person charging him with idolatry or superstition, gives him full credit for what he affirms, on the score of the the external appearance. Why, then, has not the Roman Catholic equal ground of credit from the Protestant, when he makes the like assertion with respect to relics, images, and pictures? The only difference is, that as to the images of the heathen gods or goddesses, not even the least veneration can be paid, without *idolatry*, to the individual object they may represent; whereas the Roman Catholic pays, and may lawfully refer the external respect he exhibits to the representative image or picture, to the represented object, CHRIST, the blessed Virgin, or any other Saint; yet always with proportion of honour, veneration, &c. due to the object; to CHRIST, as Man-God, supreme and sovereign honour; to the blessed Virgin Mary, an inferior honour than that to CHRIST, yet in a higher degree than to any other Saint, on the score of that excellence and pre-eminent dignity, as the Mother of CHRIST, Man-God; and to the other Saints honour accordingly. Do not common-sense and reason dictate the equity and justness of the conclusion? The doctrine of the Roman Catholic Church is confined to the internal and intentional veneration chiefly; a relative honour, that is, honour referred to the Saint represented by the image; who, when living on earth, deserved well of God and of men, by his virtuous tenor of life, and who now is, in all human hope and probability, corroborated

borated and confirmed, by the testimony and authority of the Church, a Saint in heaven, and is acknowledged such even by the Reformed Church, “ shining as stars “ to all eternity.” This it is that stamps the rectitude of the external veneration; the stress, therefore, of the commandment, “ Thou shalt not make to thee a graven “ thing, or image,” lays wholly on the design and intention of making it; and when made, on the use made of it; if as an *idol*, or false god, then forbidden utterly, “ Thou shalt not make *to thee*,” &c. because, the Supreme Being, God, saith of Himself, “ I am alone “ God, and there is no God besides me. I am mighty “ and jealous, and thou shalt not have strange gods “ before me: You shall not make to yourselves any “ graven thing, (or image) so as to adore and serve it.”

Again; Does not the Reformed Church allow families to retain pictures of their ancestors, parents, husband, wife, intimate friends, benefactor; of eminent persons formerly in life? Do they not hold them in a kind of veneration, and pay it occasionally? Are they not handed down from generation to generation, and carefully preserved in different apartments accordingly? And more particularly of a friend, or of a common person, who, at the risk and cost of his own life, may, on a certain occasion, have saved the life of the person, the owner of the picture? Does he not set a high value on it on that very score; though the picture itself be of no value, and a very indifferent resemblance? Do they not occasionally look up to the picture, and express, by every outward token, their grateful remembrance of the person? Will they not even bow to the picture, salute it, &c.? Ask those of the Reformed Church, why they do all this? They will reply, Oh, I do it through remembrance,



membrance, respect, gratitude, affection, I still retain for my deceased parent, friend, benefactor, &c. not to the picture itself, a painted piece of canvas, board, brass, gold, or silver; for I am well assured, the picture can neither see, nor hear, nor help me in the least manner; to believe and to act thus externally on the like motive, would resemble, if not be, downright *idolatry* or *superstition*. Why then again is not the Roman Catholic to be credited, when he says, that whatever respect or veneration he shows to an image or picture of CHRIST, to a crucifix representing him crucified; of the blessed Virgin Mary, or of any Saint, is on the same ground, and to the object thus represented; only with the difference before mentioned, as to the real object. When, then, a Roman Catholic kneels before a crucifix, bows to it, even salutes it, applies it to his heart, he does all this internally to CHRIST himself, his Redeemer, once really in that situation, and in his behalf, now represented to him in a representative; he does it not to the material crucifix, and thus with respect to every holy picture accordingly. The crucifix certainly reminds every Christian of the great love of his Redeemer towards him, and a serious reflection on the benefit which it will suggest, will excite him to sorrow, love, gratitude, &c. and the picture of a Saint will excite him to copy the virtues and holy life of the Saint, by which the Saint has attained eternal happiness. Not that the Roman Catholic believes or imagines the image, the picture, &c. can see, hear, or help him; in the like manner as the Protestant answers as to his family pictures.

Who is the Protestant that will not acknowledge how greatly he is indebted to CHRIST, his Redeemer, crucified for him? And will not a serious contemplation  
of



of a crucifix contribute to excite pious and grateful sentiments, love, sorrow, &c. more so, than the bare thought, without an external lively representative before the sight? And if the Protestant were to express his inward sentiments and feeling by embracing it, saluting the sacred hands and feet, once really nailed to the cross, and represented on the crucifix; will he, or can he possibly, consistent with common-sense and reason, think he is by so doing guilty of idolatry or superstition? Will not his reason, conscience, judgment, and rectitude of intention, force him, in a manner, to declare and avow the rectitude and consistency of his external veneration? And if a friend, a Roman Catholic, were to rally him on the score of the like action, as idolatrous and superstitious; and he (Protestant) declared the whole of his attention and motive of it to be otherwise; would he not be entitled to the credit of his friend for what he did and declared? Why not then the Roman Catholic be credited by the Protestant on the like assertion? But the Protestant says, What need is there of that external show of the internal sentiment? Does not God see into the bottom of the human heart? Undoubtedly he does; and therefore there is no absolute need of the external exhibition. But as man consists of soul and body, both dependent on God; so He, the Lord of both, requires our bounden acknowledgment by it from soul and body jointly; the soul internally and directive, and the body externally by service. For, as St. Chrysostom observes, if you were incorporeal only, God would have given you only simple, abstracted, incorporeal gifts; but seeing that the soul is conjoined with the body, He enables the body, and He admits it to express, by its outward operations, the interior sentiments of the soul. Thus in baptism, though God could  
have

have forgiven man the guilt of original sin, without the necessity of external washing of the body with water, yet such was not His will; but that the internal and invisible effect should be signified by the external. Such, then, is the external veneration paid to a crucifix, image, picture, &c. by a Roman Catholic, with this difference, that the veneration, internal and external, paid to a crucifix, is unlimited, as it is paid to Infinite Majesty and Sanctity, to CHRIST, as Man-God, the Redeemer of mankind. However, the veneration paid to the object represented by the picture of a Saint is greatly inferior and limited; yet this redounds to God, as to the sole Source, and is ultimately referred to Him, crowning his own gifts, when he crowns the merits of his Saints.

The chief benefit to be derived from this veneration of the saints, their pictures, and intercession, is spiritual; viz. that by their prayers we may obtain from God his grace to copy in our life their virtues; and so share hereafter their happiness in heaven: without the least tincture of idolatry. [Of the cause, rise, and progress of idolatry, see chap. xiii. and xiv. Book of Wisdom.]

Here it may not be improper to caution ignorant and illiterate Roman Catholics against some errors incidental to them, in their veneration of saints, images, pictures, &c.

*1st Error:* A vain and groundless persuasion, that whoever honours, venerates, or invokes this or that Saint in some extraordinary manner, by some particular or external performance of devotion, and for such a length of time, or wears a scapular, carries about him a relic of the Saint, or the picture, or may enrol himself in such or such a confraternity, will by so doing escape eternal damnation, purgatory, not die without receiving

the



the rites of the Church. Error condemned, as abominable, superstitious, and presumptuous.

2. To make the veneration of a Saint to consist, in great part, in a certain number of prayers said in honour of the Saint, in setting up lighted tapers before their images or pictures:—*superstitious*.

3. To invoke or to pray to any Saint, as if the Saint of himself could grant what is asked. *Grossly erroneous!* seeing that we may only so pray to a Saint, as to beg his intercession to God, that we may obtain from God alone what we ask by our own prayers united to the Saint praying for us, according to our faith of the “communion of Saints.” Hence, it is to God alone we address, “Have mercy on us, “grant us, give us;” but not thus to any Saint, as the primary source, or giver. To the Saint we say only “Pray for us, intercede for us, help us by your “intercession.”

4. So to have recourse to the Saint, as not to ask what we need in the name of CHRIST: since CHRIST tells us, He will have our petitions come to the Father in his name, for he is his word. Cat. Rom. “No one “cometh to the Father, but by me.”—John xiv. “Amen, Amen, I say to you, if you ask the Father “any thing in my name, He will give it you; for, “without me you can do nothing.”—John xvi. 23. Hence the Church concludes all her public and private prayers, “through CHRIST our LORD; through the “same JESUS CHRIST our LORD, &c.”

5. Those err who are so ignorant as to imagine that the Saints cannot know what we beg of God, by their intercession; unless by word of mouth we articulate our prayers and our wants, in the manner we hear  
and



and know the petitions and wants of one another: *this is foreign to truth, and false.* [See page 45, Part II.]

### §. *Praying in the name of CHRIST.*

CHRIST tells us, “If you ask the Father any thing “in my name, He will give it you.” It is therefore of importance to know what is meant by praying “in the “name of CHRIST.”

The infinite distance, in every point, of the creature from his Creator, man from GOD, is so great, that man, conscious of his baseness, is at a loss how to dare approach his Divine Majesty; and of himself to offer his homage of adoration, praise, thanksgiving, and his petition of redress to his wants. “GOD, who dwelleth “on high, in light inaccessible,” in whose sight the seraphim veil their faces, before whom the four and twenty Elders fall prostrate, of whose majesty heaven and earth are full, and yet tremble; “GOD therefore “became man, took to Himself our nature,” that man might have access to GOD, through CHRIST, Man-God, “in whom (says the Apostle) we have boldness “and access with confidence, and to speak to Him by “the faith of Him.”—Ephes. iii. 12. What, then, may we not hope confidently to obtain of the Eternal Father, after this assurance of his Eternal Son, and our Redeemer, if we ask in his name?

To pray, then, “in the name of CHRIST,” is, *i/z*, whenever we offer our prayers to GOD, to cover our unworthiness to appear before the Divine Majesty, and our demerits, under the dignity and merits of our Head, Lord, and Redeemer, JESUS CHRIST. It is to place and shelter ourselves under the wing and protection

tion of the Son of God, our only Mediator; assured; that no other mediator, nor Name under heaven than that of JESUS, is given to mankind, by which they may be saved.—Acts vii. 2dly. To unite our prayers, and to join them with those which CHRIST, when here on earth, Man-God, poured forth to his Eternal Father in our behalf; and now God-Man in heaven, pleading and making intercession also in our behalf to the same Eternal Father. 3dly. To ask nothing in our prayers, but what may contribute to the honour and glory of God, and to our own eternal salvation; accordingly as CHRIST directs us in the prayer that He himself has taught us, “Hallowed be thy Name; thy kingdom come, thy will be done on earth as it is in heaven, &c.”

Hence it follows, (saith St. Augustin) that we ask not in the Name of JESUS CHRIST, when we ask any thing contrary to or that may be an obstacle to his honour, glory, will, &c. or to our own spiritual welfare and eternal salvation: therefore such petitions, offensive to God, are not granted.

4thly. To pray in the Name of CHRIST, is to pray not only with hope, but moreover with confidence, of obtaining (if we ask with due dispositions, and for proper things) what we ask through the sole merits of the incarnation, life, passion, and death of JESUS CHRIST, the sole ground of our claim, and hope of our receiving, as it is of our being heard; acknowledging at the same time, that all our prayers are vain and unprofitable, if not united to the prayers of CHRIST, and his pleading in heaven, and through the merits of them. This is the method that Christians must pursue, to pray as they ought in the Name of CHRIST, and to obtain what they beg of God, and

and that—"our petitions be made known to GOD."—  
Philip. iv.

The Reformed Church may yet reply; Since CHRIST tells us to "ask the Father whatever in his Name," it seems to be not only unnecessary to invoke the intercession of the Saints; but moreover to be injurious to CHRIST's assurance, and mistrustful of the efficacy of his mediation. This has been sufficiently elucidated in the preceding pages, by the *how* and after what manner the Roman Catholics pray to the Saints, and how all their prayers to the Saints redound ultimately to GOD Himself, through JESUS CHRIST. Yet as to the passage they allege from St. Paul, to corroborate their assertion, viz. "One mediator of GOD and man, the man CHRIST JESUS, who gave himself a redemption "for all;" (1 Tim. ii. 5, 6;) it is of no force nor of avail; by reason that the Roman Catholic Church does not hold nor teach that the invocation of the Angels and Saints is of absolute necessity to salvation; only, that it is allowable and profitable. Nor is it in the least degree injurious to CHRIST, or mistrustful of his mediation; as it has been noticed above.

However, as to the passage of St. Paul, understood by the Reformed Church only by private interpretation, (sometimes not without prejudice) it is not so understood by the universal interpretation of the fathers and doctors of the Roman Catholic Church. The doctrine of this Church is, that CHRIST is undoubtedly the sole Redeemer of mankind, who could, and accordingly did, so mediate between GOD, offended by the sins of mankind, and mankind offending; that He (CHRIST) alone was the only and Sovereign Mediator and Reconciliator that completed the reconciliation; hence, that He is the only  
absolute



absolute and Sovereign Mediator, independent of any Angel or Saint, or all conjointly. This the Roman Catholic Church holds, professes, and maintains to be her faith and doctrine. Yet the appellation *Mediator* is not so appropriated to CHRIST, but that it may also be applied to the Angels and Saints in heaven, and even to men on earth, as it is frequently on occasions to make up dissensions between jarring parties; and with respect to those who pray to God in behalf of others, though in a different sense, widely distant, and in an infinitely lower degree; and this without the least injury apprehended to be offered to CHRIST, the sole supreme and effective Mediator in behalf of mankind to God.

Thus, though CHRIST positively forbids, “Call none  
“your father on earth, for one is your Father, who is  
“in heaven; neither be you called masters, for one is  
“your Master, CHRIST!”—Mat. xxiii. Yet who is the Protestant that hesitates to call his parent his father, or who the servant to call the person whom he serves, master; and this without the least apprehension of injury to CHRIST, or of transgression of his ordinance. Was not Moses, as the servant of God, called mediator? (Deut. v.; Gal. iii.) With as little injury, then, to CHRIST, do Roman Catholics invoke the Angels and Saints as mediators; since they acknowledge the whole of their mediation to be founded and to center in the infinite and supreme mediation of CHRIST, and effectual only through his infinite merits.

*Connexion of the present Church of CHRIST with the primitive Church of the Old Law.*

12th Q. What is the connexion of the now existent Church of CHRIST with the primitive Church in the  
Old

Old Law; or with that of Abraham, Moses, and so on?

A. The connexion of the one with the other is very great and necessary. It shows, and proves to a demonstration, the end of GOD, in creating man with such excellence above all his other creatures here on earth, was, that man, while living here on earth, should, from his knowledge of his Creator, adore, praise, and worship Him; and that, by his so doing, he should, in due course of time, come to see, know, and enjoy his Creator, by a clear sight, knowledge, and possession of Him, in his heavenly glory, with never-ending happiness. The connexion proves, moreover, that notwithstanding the depravity of mankind, "their heart bent to evil at all times," (Gen. vi.) and wickedness gradually increasing in their generation; yet there were at all times some who continued faithful adorers and worshippers of the one only true GOD, according to his divine will, rule, and order, which He revealed to them. Hence it is evident, that there was from the first creation of man a *revealed Religion*, and a true Church, consisting of faithful servants of GOD.

This connexion arises from the relation which the religion and Church of the first ages (more particularly that of Moses) bears to the religion and Church of the New Law, the Church and religion of CHRIST; and yet more especially, from the time when GOD gave his commandments on Mount Sinai to the children of Israel, and appointed Moses as their head and leader, to see that his commandments were faithfully observed by them; also whatever precepts, laws, ceremonies, &c. He (GOD) might in the course of time prescribe and ordain; and that Moses should repeat to them these commandments, &c. Wherefore the Old Testament, law, religion,

religion, and Church prefigured the New Testament, law, religion, and the Church of CHRIST. Hence, St. Paul, writing to the Corinthians, tells them, “ Our fathers (the Jews) were baptized in the cloud and in the sea ; (1 Cor. x.) figuratively the baptism of the New Law. Figurative was also Moses, delivering the Children of Israel from the slavery of Egypt, of CHRIST delivering mankind from the slavery of Satan, the old serpent. In the like figurative sense St. Paul says of them, “ they all drank of the same spiritual drink, for they drank of the spiritual rock that followed them, “ and CHRIST was the rock ;” of the stream of water that came miraculously out of the rock struck by Moses; and it is said to have followed them, because it ran plentifully through their camp. And “ the rock was CHRIST,” a figure of CHRIST, “ for all these things “ (says St. Paul) happened to them in figure.” So the manna, the spiritual food, which seemed to come from heaven, was a figure of the Blessed Eucharist, the truly spiritual and divine food of our souls.

As to the connexion of the Old and New Law, St. Paul, writing to the Galatians, shows it by way of analogy, where mentioning Abraham, the father of all true believers, and to whom GOD had made the promise; and which promise He renewed to Isaac, and after him to Jacob, in a more especial manner ; (Gen. xlii. 8, 9, 10;) alluding to the promise made to our first parents, after their fall by disobedience, and their expulsion from Paradise, viz. of a Messiah, CHRIST Saviour, “ I will put enmities,” &c. Gen. xiii. 15; the Apostle tells them, that Abraham had two sons ; (Gen. xvi. 20;) that Ismael, born of his servant Agar, and Isaac, born of his wife Sara, represented figuratively the two covenants that GOD made with



with his people at different times ; the former, which God delivered to Moses by the Old Law, was represented by Ismael, born of Abraham's servant. This prefigured the Jewish people ; who, though the chosen people of God at the time, were like servants, kept to their duty by the fear of punishment, and by the expectancy of temporal rewards, according to their well or evil doings. Whereas Isaac prefigured the New Law of CHRIST, by which law they who believed in CHRIST, and in his doctrine, were made the spiritual children of Abraham, the sons of God, and the heirs of the blessings prefigured by those promised to Abraham. The Jews belonging to the earthly Jerusalem, or city, were the children (of those who had received the law on Mount Sinai) that lived there as in their capital, yet under the servitude of the same burdensome law. But Christians, who believe in CHRIST and his doctrine, under the law of love, sweet and light, belong not to the earthly Jerusalem, but to the heavenly Jerusalem, the Church of CHRIST ; not as servants and slaves to the former law, dreading temporal punishments, and expecting temporal rewards, but freed from the one and the other ; being made sons of God, by the grace of adoption in baptism through CHRIST, and his co-heirs of heaven. These blessings were promised to all nations, not only Jewish, of whom the greater part remained the obstinate opponents of CHRIST and his law, refusing to believe in Him, his doctrine, and to own him the long-expected Messiah ; but those blessings were also promised particularly to the Gentiles.

Again ; St. Paul styles the Old Law, as to its precepts, sacrifices, rites, and ceremonies, " weak and poor elements ; (Gal. iv.) for the law brought nothing to  
Q " perfection,

“perfection, but was an introduction of a better hope, “by which we approach to GOD.”—Heb. vii. It was preparatory to the Christian religion of the New Law, which religion was to be established by the promised Messiah, then in expectancy. This Messiah came “in “the fulness of time,” decreed and appointed by GOD to bless all nations, according to the promise made to Abraham. But this promise was included in one only of his seed, that is in CHRIST; not in his seeds, as it were, by many; and CHRIST, as man, was of the seed or race of Abraham.

Though the Old Law brought nothing to perfection, being only a type figurative of what was to be fulfilled in time to come, and consisted chiefly of carnal precepts, external sacrifices, ceremonies; &c. with promises of temporal blessings, and of a long life in this world; yet there were some, who, by an exact and religious observance of the Old Law, especially of the moral precepts mentioned Deut. xxvii. 26, were reputed *just* in the sight of GOD. Such, among others, were Zachary and Elizabeth, the parents of St. John the Baptist, “both just in the sight of GOD;” (Luke i.) Joachim and Anne, the parents of the Blessed Virgin Mary; and she herself was eminently so. These, thus *just* in the Old Law, attained salvation; yet was it not merely by virtue of the law, and their observance of it, by the works of the law; nor if done without faith in GOD, and in their Redeemer, who was to come, the expected Messiah. It was this faith, joined with the works of the law, that was necessary to give any perfection to the works, and to render the doers of them “just in “the sight of GOD,” and to effect their salvation; for “the just man liveth by faith;” (Heb. ii. 4; Rom. i. 17.)

i. 17;) by faith, including the love of GOD, hope, and other virtues; for “Not every one that saith to me “LORD! LORD! shall enter into the kingdom of heaven.”—Matt. vii. 21. “It is faith, working by “charity, that taketh away sin,” saith St. Augustin.

After the same manner, the tabernacle, the ark, &c. were types, figurative of a future tabernacle in the New Law, “not made with hands.” And the LORD spake to Moses, “And they shall make me a sanctuary, and I “will dwell in the midst of them. Frame an ark,” &c. Exod. xxv. These were “shadows of heavenly things,” in the New Law, after the coming of CHRIST, and of the sacrifice by which he offered himself on the cross, and he meant to offer thenceforward in the sanctuary of his Church. He then became the High-Priest, and entered by a more perfect tabernacle than that of Moses, viz. by that of his body, framed by the Holy Ghost, in the tabernacle of the most chaste womb of the Blessed Virgin Mary. Nor did He enter into the sanctuary of the redemption of mankind by the blood of goats, &c. as in the law of Moses, but by his own most precious blood, through his sufferings, previously to the total effusion of it on the cross; by this *He found an eternal redemption for mankind*, having fully satisfied the divine justice of his Eternal Father, offended by the sins of mankind. This all the sacrifices of the Old Law, weak elements, were inadequate to effect. Here then appears the pre-eminent difference of the New Law above the Old Law, “that brought nothing to perfection;” yet at the same time shows the connexion of the one with the other, of the figure, and of the reality.

A further remark of a typical element of the Old Law with respect to the New Law and Christian Religion,



gion, is from the 24th chapter of Exodus, where Moses is commanded to ascend to the LORD, &c. “ And he  
 “ sent young men of the Children of Israel, and they  
 “ offered holocausts, and sacrificed pacific hosts of calves  
 “ to the LORD. Then Moses took half of the blood,  
 “ and put it into bowls, and the rest he poured upon the  
 “ altar. And he took the blood, and sprinkled it upon  
 “ the people, and said, This is the blood of the cove-  
 “ nant which the LORD hath made with you.”—ver.  
 5, 6, 8. Thus, as when Moses had delivered the  
 Israelites from Egyptian bondage, and had received from  
 GOD the law they were to observe, he then erected  
 an altar for the purpose of sacrifice; so CHRIST, having  
 redeemed by his blood mankind from the slavery of  
 Satan and sin, and having given them a law by his  
 Gospel, to be observed by them, in order to the sprin-  
 kling of his redeemed people with his blood, by the  
 application of the merits of his sufferings, and of the  
 fruit and benefit of their redemption by the same;  
 altars were erected for the purpose, and for a continu-  
 ance of his sacrifice; the sacrifice of the body and blood  
 of the Lamb of GOD, CHRIST, Man-God, who bore  
 and took away the sins of mankind. The sprinkling  
 of the blood of calves (figurative of the blood of  
 CHRIST) was made actually by Moses on the people;  
 but the blood of CHRIST (though truly and really  
 received by the people in the Eucharistic Sacrament)  
 is spiritually sprinkled, by the application of his merits  
 to well-disposed Christians, to the cleansing and sancti-  
 fication of their souls, (Heb. ix.) by the sacraments of  
 Baptism, Confirmation, &c. This application is also  
 made, though in a much inferior degree, by holy water,  
 with which the Priest occasionally sprinkles the people,

or any individual sprinkles himself, with proper and due disposition and intention. [Of this particular sprinkling more will be noticed hereafter.]

The blood spilt and offered in the sacrifices of the Old Law was moreover, in a special manner, a figure of the blood of CHRIST in the Eucharistic sacrifice and sacrament; inasmuch as CHRIST made use of the same words, applying them to his own person, as GOD had commanded Moses to use, declaring his covenant with his people, viz. "This is the blood of the covenant which the LORD hath made with you." And CHRIST, in the institution of his Eucharistic Sacrifice, said, "This is my blood of the New Testament;" (Matt. xxvi.) denoting by these words that he then fulfilled and realized what had been prefigured by the sacrificial blood, at any time, in the Old Law. This proves, moreover, that the sacrifice of his blood was actually and really offered by him, as the blood which Moses declared to the people was the blood of the covenant, &c. had been really shed. And it proves, moreover, the real presence of CHRIST's blood in the sacrifice and sacrament of the New Law: "This is my blood:" otherwise, if the wine in the chalice, which at his last Supper He held in his hands, and on which He pronounced the words absolutely, "This is my blood," was not certainly and really his blood, it would not have been, in real substance, any thing better than the figure signified by the blood of the calves; that was real blood, and the wine would have been real wine, in contradiction to the very words and solemn assertion of CHRIST, "This is," &c. which to assert would be blasphemy; and while the figurative was real in its substance, what it figured would not be so, contrary to the common rule and axiom,

axiom, by which the figurative is realized in the substance figured.

The LORD again commanded Moses; “Thou shalt set upon the table loaves of proposition in my sight always.”—Ver. 30. The perpetual use of these loaves, sanctified in a manner by being thus in the tabernacle, of which loaves none might eat, except those who were pure, (1 Kings xxi.) prefigured the *bread of life*, the body of CHRIST, administered under the appearance of bread, in the Eucharistic Sacrament, to the faithful, that are duly disposed, by purity of conscience, &c. to receive it, with benefit to their souls; (St. Jerome, Damasc. Cyril.) For if there was bread, or it was bread only, it would not excel the figurative loaves of the Old Law, no more than the wine would the figurative blood; whereas this is required in every thing that is prefigured, that the figurative be realized. These *loaves*, ordained to be always kept in the sight of God, prefigured moreover the perpetual reserve of the blessed Eucharistic Sacrament, in a tabernacle, set on the altar, or in some other part of the Church, as is observed in the Roman Catholic Church, for the perpetual use of the sick occasionally, also of the well in health, on other occasions.

Chap. xxxii. 4.—The people rising up against Aaron, their ruler, in the absence of Moses, on the mount with God, giving into idolatry, they petitioned Aaron to make them a God. He accordingly made them a *molten calf*, such as they had seen worshipped in Egypt. And “rising in the morning, they offered holocausts and “*peaceful hosts*,” to this image of a calf; and to a *calf* they ascribed their deliverance from bondage, saying, “These are the gods that have brought thee out of the  
“land



“land of Egypt.” However, this evil deed of the Israelites avails nothing in favour of the imputation the Reformed Church casts on the Roman Catholic Church, as to the veneration of Saints, relics, and images, charging it with idolatry, or superstition, by so doing; by reason that the Israelites meant to adore and worship the very calf, of which the molten one was a figure, or the very molten image, and “immolating hosts to the calf,” they by so doing protested it to be their god, and renounced the only true GOD. This appears evidently their true meaning, Deut. xxxii. 10: “GOD who begat thee, thou hast forsaken, and hast forgotten the LORD thy Creator;” and Psal. cv. “They made a calf in Horeb, and they adored the sculptile; and they changed their glory” (GOD, their true glory, they changed him for a false god of the Egyptians, who worshipped a calf called Apis) “into the similitude of a calf that eateth grass; and they forgot who saved them.”—Ver. 19, 20, 21. That such is not the veneration which the Roman Catholic Church pays to Saints, images, &c. has been sufficiently cleared in preceding pages.

And, when the LORD was incensed against them because of their *idolatry*, “Moses besought the LORD his God, saying, O LORD! be appeased upon the wickedness of thy people, and remember Abraham, Isaac, and Jacob, thy servants. And the LORD was appeased,” (verses 12, 13) according to his promise made to them; also through their mediation, or for the sake of them, according to the blessing that Jacob imparted to Ephraim and Manasses;” adding, “The Angel that delivered me from all evils, bless those children, and be my name called upon them;”

“ them; the names also of my fathers Abraham and “ Isaac.”—Gen. xlviii. 16. In like manner, through the intercession, and for the sake of his Saints, does God bestow blessings and favours to their friends and clients on earth; yet all flowing from the bounty and grace of God, who first bestowed on them, without merit on their side, or on ours.—1 Cor. iv. 7, 8. St. Aug. Chrys. Theod. in Exodum.

13th Q. What further is the connexion of the Old and New Law? A. When Moses had finished the tabernacle, accordingly as God had ordered and directed, he then, on the first day of the second year after their deliverance, erected it. And God then so replenished the tabernacle with his majesty and glory, that none, not even Moses himself, could enter into it. Thence God continued to speak to Moses, and to reveal to him whatever laws, precepts, ceremonies, &c. he meant the Children of Israel should observe during their journey to the promised land; also the moral and judicial precepts, solemn feasts, and the jubilee year; promising rewards to those who keep the commandments, and threatening punishments to those who break them. God, moreover, prescribed the different sacrifices to be offered to Him, some bloody, others unbloody; with the different rites to be observed in offering them. Hence again was the Church and Religion of the Old Law grounded on *Divine revelation*, God himself speaking to Moses. But as the whole of the Old Law was not to be perpetual, and only prefigured the New Law of CHRIST, that was to continue to the end of time; therefore the law of Moses was yet rather imperfect, “ bringing nothing to perfection,” as too weak an element to the purpose. All those sacrifices, ceremonies, &c. being inadequate

inadequate to effect the redemption and justification of mankind; and they were the figures only of the infinite and perpetual Sacrifice to come of CHRIST's bloody sacrifice on the cross; and of the unbloody in his Eucharistic Sacrifice at the Mass; of which the LORD said by the prophet Jeremy, "The days shall come, saith the LORD, and I will perfect a New Testament, not according to the Testament, (not such a one) as I made to their fathers, at the time when I took them (as it were) by the hand, to lead them out of Egypt, with signs and prodigies; for though I made them my chosen people, yet they were always transgressing against this Testament, this covenant which I had made with them. But this is a New Testament which I will make with the house of Israel, and with all nations, as I promised to Abraham, by giving my Law into their mind. I will write this New Law, not as the former, on the tables of stone, but in their hearts; and to them I will be a merciful GOD, and they shall be my elect people," (Heb. viii. 7, &c.) "because all shall know me," by the truths which I will preach and teach; and which the Apostles shall continue to publish to all nations. Hence it is, that the faithful of the New Law have a clearer knowledge of GOD, of the true and only manner of worshipping Him, of the one only revealed religion, of heavenly things, &c. And they have, moreover, more abundant graces and means, by which to observe the New Law, than they of the Old Law had. Christians ought, therefore, to serve GOD with greater zeal and fidelity; considering his greater mercy in the Messiah come, and in the redemption actually wrought by Him; which was to them under the Old Law only in expectancy. Figure and shadow!



shadow! Substance and reality! “See, then, your vocation, brethren; of him are you in CHRIST JESUS, who of GOD is made unto us wisdom, and justice, and sanctification, and redemption.”—1 Cor. i. 26, 30.

## §.

Leviticus ix. 22.—“And Aaron, the high-priest, stretching forth his hands to the people, he blessed them;” Though not as the priests of the New Law bless the people, with the sign of the cross, nor to the like effect; nor as the people occasionally bless themselves with the like sign; seeing that CHRIST, from whom this blessing with the cross derives its effect, was only then in expectancy of coming; and it only prefigured CHRIST being stretched on his cross, in whom all nations should be blessed, by his redemption, and more abundant graces. It is also in memory of this redemption, and in gratitude for the benefit, also to draw on themselves the benefit, that Roman Catholics so frequently form the sign on their forehead, mouth, and breast; and at large, particularly at the beginning of prayer, work, meals, in danger, &c.

Chap. xi.—“And the LORD spoke to Moses and Aaron.” Hitherto GOD had revealed his law, &c. to Moses only, and by him to the people; but also to Aaron after he was consecrated high-priest; yet not at all times, nor on every occasion; for Moses was still the superior High-priest and Head.—Chap. xii. 14, 16, 17, &c. Thus religion continued to be the divinely-revealed religion in the Old, and to prefigure the same divinely-revealed religion in the New Law, in the person of St. Peter, chief of the Apostles; and of his colleague Apostles, as so many Aarons, and in succession to them,

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in the person of the Supreme Head the Pope, his General Council, bishops, whom “the Holy Ghost hath placed to rule the Church;” also like so many Aarons.—Acts xx. Consequent to this power, when the Apostles and ancients were assembled together, to deliberate on a matter relative to the Church; and, after there had been much debating, “Peter, rising up, said to them, Men, brethren, you know,” &c. Then it pleased the Apostles and ancients, with the whole Church, to proceed and decide accordingly, concluding their decision with, “For it hath seemed good to the Holy Ghost, and to us to lay,” &c.—Acts iii. 15, 22, 23.

## §.

Levit. xi. 4.—A distinction is made of clean and unclean animals, &c.; and God prescribed the kinds of which they might eat, and from which they were to abstain. The different animals, birds, fishes, &c. from which they were to abstain as *unclean*, were not unclean of their own nature; for God, at the close of the creation, “saw all things that he had made, and they were very good.”—Gen. i. 31. If, in the course of time, some became noxious to mankind, man gave the occasion by an ill use of them, and by his own sins, in that ill use of them; he himself became obnoxious to his Creator, and liable to his punishment. Hence St. Augustine observes, (Cont. Manich.) “I know not precisely why God created so many animals, great and small, that seem to be of no use or benefit to many, but that are rather noxious and dangerous to man. But if they are useful, praise and bless the Lord; if they are noxious, dangerous, inconvenient, troublesome, &c. recollect, O man, yourself, as a sinner. It is  
“ this

“ this your own condition, that renders you obnoxious  
 “ to your GOD, liable to and deserving his punishment.  
 “ Therefore admire the goodness of GOD, that renders  
 “ them a subject of merit to you, if you endure them  
 “ as you ought. Remember also, that man revolted  
 “ first against GOD, before the creatures of GOD re-  
 “ volted against man : this last revolt is in consequence  
 “ of the former.”

This distinction of clean and unclean animals, &c. and the allowance and the forbiddance of eating them, and abstaining from eating them, was made by GOD himself; yet, He announced it to the people by Moses, the temporal Head of his people and Church. The occasion of this distinction, command, and forbiddance accordingly, was, *1st*, the strong inclination of the people to *idolatry*; and in order to prevent them from it, by their worshipping any of his creatures, in lieu of Himself, their Creator, and of all things, and the Sovereign LORD of all; “ For (saith Theodoret) how can any  
 “ man of reason think that to be GOD, which he either  
 “ abhorreth as unclean, or offers to the true GOD in  
 “ sacrifice, and which man himself eateth?”—*2dly*, In order to exercise his people in obedience, by precepts not otherwise necessary. Thus, in the very beginning, when GOD had created Adam, He commanded him,  
 “ Of every tree of Paradise thou shalt eat, but of the  
 “ tree of knowledge of good and evil thou shalt not  
 “ eat.”—Gen. ii. 10. *3dly*. This distinction was made to signify by it the virtues they were to practise, and the vices they were to avoid; of which the nature and qualities of the respective animals, birds, and fishes, were emblems; and thereby to foreshew the morality of the New Law by the practice of the Christian virtues,



CHRIST would teach ; and the abhorrence of the contrary vices they were to shun. To this last, Christians are bound ; but as to the observance of the Old Law, respecting clean or unclean meats, they are not, merely on that ground, though occasionally on another.

As the people of the Old Law were bound to observe these precepts, because given by God, though announced to them by Moses ; thus are the people of the New Law (Christians) bound to observe the precepts of the Church with respect to abstaining from flesh-meat on certain days, appointed by the Church, keeping holy certain days, besides the Sunday, &c. These precepts of the Church, though ordained and announced to the people by the Pope, (the Head and Moses as it were in the New Law) are in some degree divine precepts ; because the Church, at this present time, is guided in her rule and government, according to the promise of CHRIST, by his Divine Spirit ; and as in the time of the Apostles, with St. Peter at the head of their councils, the Church announced her decrees and ordinances, under the form : “ It seemeth good to the Holy Ghost and to us to lay this charge on you.” So she doth now. And as Moses in the Old Law was undoubtedly divinely inspired in his rule and government of the Church then, (being in person the figurative Head of the real Head of the Church in the New Law) by necessary consequence, the figured and real Head, the Pope, is also divinely guided in the spiritual rule and government of the Church, as to ordinances, &c. relative to the spiritual good of the people, his Church.

The Reformed Church, in objection to this precept, and the observance of abstinence from flesh-meat, &c. on certain days appointed by the Roman Catholic Church

Church, alleges the passage of CHRIST, “Not that “which goeth into the mouth, defileth a man.”—Matt. xv. 11. Truly so; not the apple, or whatever fruit it may have been, that Adam ate in Paradise, nor the swine’s flesh that a Jew under the Old Law ate; nor the blood a Christian convert ate in the first days of the Apostles; nor whatever flesh-meat a Roman Catholic, or any other, may eat, nor wine they may drink; none of these defile the soul of any man; but it is the sin of disobedience to divine and Church laws and commandments, (like to that of Adam in Paradise) that defiles the soul of man. Thus, the intemperance of the glutton and drunkard, contrary to the law of GOD, defiles the conscience of the one and the other; while what entereth the mouth is of itself, as created for the use and benefit of man, good and allowed to be eaten and drank. It is therefore the perverseness of mankind, by disobedience of laws, by intemperance, &c. that stamps the evil on these occasions. The prohibition of the Church is in order to spiritual good, by restraint on the sensual appetites, by mortification, humiliation, obedience, &c.

## §.

Numbers xi.—It is related, “In the mean time there “arose a murmuring among the people, against the “LORD, (as it were, repining at their fatigue.) And “Mary and Aaron spoke against Moses; and the LORD “said, my servant Moses is most faithful, for I speak “to him, mouth to mouth plainly. Why then were “you not afraid to speak ill of my servant Moses? And “Moses said to the people, your murmuring is not “against me, but against the LORD; but as for us, “what are we, that you mutter against us?” (Exodus “xvi.)

“ xvi.) And the LORD being angry with them, he  
 “ went away. And behold Mary (the sister of Moses)  
 “ appeared as white as snow with a leprosy, in punish-  
 “ ment of her murmuring.”—Num. xii. This murmur  
 of the people was for meat, and because they had left  
 the flesh-pots of Egypt, when, said they, “ we set over  
 “ them, and did eat bread to our fill.”—Exod. xvi. 3.  
 “ Wherefore the LORD sent them manna and quails,  
 “ so they did eat, they were not defrauded of that  
 “ which they craved. And, as yet their meat was in  
 “ their mouth, and the wrath of God came upon them;”  
 (Ps. lxxvii.) even when he had miraculously fed them  
 with quails, because of their murmur against Him and  
 his servant Moses, their high priest and ruler. “ The  
 “ LORD will give you flesh to eat, for he hath heard  
 “ your murmuring against Him; for what are we, &c.  
 “ And they murmured against God and Moses, saying,  
 “ Our soul loatheth this most light meat.”—Numb. iv.  
 5. Wherefore, “ the LORD sent upon them fiery ser-  
 “ pents,” in punishment of their murmuring. Similar  
 in a manner to this murmuring against the LORD and his  
 servant Moses, is that though inattentive murmuring of  
 remiss Roman Catholics, on the score of the abstinence  
 from flesh, fasting, &c. in Lent, and other days or-  
 dained and appointed by the Church; and announced  
 to them by their Head Moses in the New Law, the  
 Pope, and their respective bishops, and their spiritual  
 rulers. Their murmurs, though uttered inattentively,  
 yet if coolly considered, is indirectly, at least, against  
 God, his divine spirit, guiding the rulers of his Church  
 in their Church ordinances, and more directly against  
 their Spiritual Head and colleague rulers, Moses, &c.  
 “ But your murmuring is not against me, but against  
 “ the



“ the LORD, but as for us, what are we?” Let us then duly and strictly observe such days appointed by the Divine Spirit, and announced by our rulers, not murmuring at the continuance and frequency, nor strictness of them; not exclaiming nor expressing our wish of an end of them; measuring, as it were, with GOD our worship and service of Him; “ Not with regret and reluctance; not as it were of necessity and force; for “ GOD loveth a cheerful giver.”—2 Cor. ix.

## §.

Levit. xviii. 6.—“ The LORD spoke to Moses, saying, “ speak to the Children of Israel: No man shall approach to her that is near of kin to him, to uncover “ her nakedness.” Then he continues to let them know the different degrees of consanguinity, or the relation of the one with another by blood, and of affinity by marriage; under which he forbade them to marry with one another. Hence marriage is forbidden by the law of nature, in all degrees of the right line of ascending and descending, both in consanguinity and affinity. St. Paul testifies it, (1 Cor. v.) “ It is absolutely heard, &c. as “ the like is not among the heathens, that one should “ have his “ father’s wife.” The like is forbidden in the first collateral degree, that is side to side, as between a brother and a sister. Exception to this, was at the beginning of the creation of man, when it was of necessity to the propagation of mankind, that the children of Adam should marry the one with the other; GOD ordaining that all mankind should be propagated from *one man* (from him also was the first Eve made.) But, in process of time it was never allowed, nor can it be dispensed with. Notwithstanding some English historians of

of the Reformed Church charge Pope Martin V. with having dispensed with one that had married his own natural sister. But false is the narrative; the fact was, with one who, having committed fornication with *one sister*, afterwards married the other sister, from whom he could not be separated by dispensation without great scandal; as the pretended marriage was publicly known and reckoned lawful, while the impediment by the fornication with the other sister was altogether unknown and secret.—St. Antonin. par. 3, Sum. Theol.; Tit. i. 11. Except the right direct line, and the first collateral in consanguinity, no other collateral degrees are prohibited by the law of nature: yet by positive law they may. Thus, by the present law of Moses, though such marriages in the first collateral degree of affinity were forbidden; yet, in process of time, the same law (Deut. xxv.) commanded that in case a married man died without issue, his brother should marry the widow of his deceased brother. Hence it is evident that this degree and others more remote, were not prohibited, nor unlawful by nature.

On this or some such ground of positive law, it may be supposed, that a law has been passed with respect to Royal Families prohibiting and annulling the marriage of any of Royal blood with a commoner: and many other regulations, with respect to marriages in general, to be observed as positive laws, whether prohibiting or annulling marriages, contrary to those positive and civil ordinances.

But there is one *divine law* prohibitory, with which a positive and civil law (rather a *civil act*) dispenses on a wrong ground. This ground proceeds from a wrong understanding and misinterpretation of the law of

CHRIST. This law CHRIST himself explained, and cleared very explicitly, on the following occasion. The captious Pharisees, inimical to CHRIST, and to his doctrine, seeking on all occasions to entrap CHRIST, asked him, "Is it lawful for a man to put away his wife? tempting him."—Mark x. 2. But He answering, saith to them, "They two shall be one flesh; what therefore GOD hath joined together, let no man put asunder." And He saith to his disciples, (asking Him concerning the same thing) "Whosoever shall put away his wife, and marry another, committeth adultery against her; and if the wife shall put away her husband, and be married to another, she committeth adultery."—Ibid. 11, 12. And again, JESUS saith positively, "Every one that putteth away his wife, and marrieth another, committeth adultery; and he that marrieth her that is put away from her husband, committeth adultery."—Luke xvi. 18. This law is not only positive, but moreover divine, as announced by CHRIST himself; therefore not to be dispensed with, nor glossed by the specious exposition of man.

Civil and judiciary men may in that capacity pass their judgment, and interpret the law, as to temporal and national concerns, and among these, as to the cause of matrimonial divorce; yet as to the liberty adjudged by them to the parties divorced, consequent to the divorce, they seem to stretch their power and authority beyond their, or any human authority; when they decide it lawful for either of the divorced parties, husband or wife, to engage in matrimonial bond with another, accordingly, man or woman, notwithstanding the divorced parties are both living. This *allowance* they ground on an interpretation (rather misinterpretation)



of CHRIST's words, contrary to the universal interpretation of the ancient Fathers and Doctors of the Catholic Church, the depositary of the law of CHRIST. The passage of CHRIST's words on which they ground their decision of a lawful matrimonial bond, on the occasion of divorce, to the parties divorced, is this; Matt. xix. "And I say to you, that whosoever puts away his wife, except it be for fornication, and shall marry another, committeth adultery." These words they thus misinterpret; "Whosoever puts away his wife, and marries another, except he put her away by cause of fornication; for if then, and by that reason, he marrieth another wife, he doth not commit adultery;" and he is therefore allowed by their judgment to marry, and the marriage to be lawful and valid. The same with respect to the divorced wife, if she marry. Lawful such a marriage may be reckoned in one sense, as sanctioned by a positive and national law, and therefore valid in the eye of the public; yet no ways lawful in a strict sense, as counteracting the positive and divine law of CHRIST. To elucidate this, it must be observed, they do not sufficiently attend to develope the sense of CHRIST's words. The question which the captious Pharisees, so inimical to CHRIST, put to Him, tempting Him, was this; "Is it lawful for a man to put away his wife for every cause?" This is the whole stress of the question. They ask nothing concerning the legality of the husband's marriage with another wife, when he may have put away his present wife; for they knew well what their law prescribed, both as to the special causes on which a man might put away his wife, and obtain a divorce; and they moreover knew on what particular occasion a man might be *tolerated*, if not

legalized, to marry another wife. Wherefore they touch not in the least on that point, in their captious and tempting question. JESUS, previously to his answer to the main point of their question, viz. whether a wife may be put away "for every cause?" expostulates with them, as to the manner in which they acted on such an occasion, according to the law of Moses; also as to the dispensation he made, and how he was in a manner compelled, as it were, to act thus with them, "by reason of the hardness of their hearts." JESUS, then, in answer to the main stress of the question, viz. "for every cause," tells them, No, it is not lawful to put away a wife for every cause; viz. such as that of any slight disagreement in family concerns, or of temper, management, and in many such like occurrences, inseparable and unavoidable in the marriage state. He (JESUS) then comes to the *main cause*, why a man may put away his wife, viz. *fornication*; saying, "except for fornication." Then a man may put away his wife from bed and boarding; that is, be divorced, as to those particulars. JESUS, having thus solved their question as to "every cause" of putting away, lest they might think it lawful, on such a divorce, to marry another wife, as they may have done occasionally to that time, according to the law of Moses, though rather by dispensation; He tells them positively and in general, that on whatever cause a man puts away his wife, if he marry another wife during the life of the put-away wife; and in the same manner, if the divorced wife marry another husband; both he and she commit adultery alike. And that moreover, the man who marries the put-away or divorced wife, and the woman that marries the divorced husband, equally commit adultery, though

though the cause of the divorce or dismissal be that of fornication. Then Jesus proceeds to confirm this his law and explanation of his words; reminding them; "He who made man from the beginning, made them male and female. Therefore now (when once they are lawfully married) they are not two, but one flesh; what therefore God hath joined together, let no man put asunder" for every cause, as you ask me. And as to "what Moses permitted you, it was by reason of the hardness of your hearts; but from the beginning it was not so."—Matt. xix.

This appears evidently to be the sense and interpretation of CHRIST's words, in answer to the questions of the captious Pharisees; but "there is no wisdom, there is no prudence, there is no counsel against the LORD."—Prov. xxi. 30. And this is the interpretation of the Catholic Church, guided by the Divine Spirit; also of the like passages in St. Mark, (chap. x.) where the Pharisees put the same question to Jesus, as to the lawfulness in general of putting away a wife, without their adding to their question "for every cause." And again, (ver. 10) when in the house "his disciples asked him concerning the same thing," viz. about putting away a wife, and marrying another in general, without any question *for what cause? for any cause? for every cause?* JESUS returned the same positive answer, confirming his law, the New Law; and repeats it without any question whatever being put to him; "Every one that putteth away his wife, and marrieth another, committeth adultery; and he that marrieth her that is put away from her husband, committeth adultery."—Luke xvi.

Seeing that such is the well-grounded, obvious, and orthodox sense and interpretation of the words of

CHRIST;



CHRIST; should not the spiritual and temporal legislators of the Reformed Church (notwithstanding all their spiritual and civil authority) rather say, with St. Augustine, that great and scientific luminary of the Catholic Church, "*Who* are we, that may take upon us to announce there is one who, having put away his wife, and married another, commits adultery; and another doing the same thing does not commit adultery? When, as the Gospel saith, every one committeth adultery that doth the like thing."—Aug. de Adult. c. 10. Wherefore the true sense of the passage runs thus; Whosoever puts away or divorces his wife as to bed, (which however, is lawful in the case of fornication) and marries another woman, on whatever cause of separation or divorce, he committeth adultery.

Hence, the Council of Trent, the latest held in the Roman Catholic Church, though not of equal weight throughout the whole Church, as to some points of discipline, yet is it of indubitable weight as to articles of faith, and the interpretation of holy scripture; this Council decrees, (Sess. xxiv. c. 7.) "If any say that the Church errs, when she taught and when she teaches, according to the evangelic and apostolic doctrine, that in the cause of adultery of either of the married couple, the marriage bond or tie cannot be dissolved; and that neither of them, even the innocent party, who gave no occasion to the adultery, can, during the life of the other party, contract another marriage, or marry another; and that he committeth adultery who, on the dismissal of an adulteress, marries another wife; and alike who, on the dismissal of an adulterous husband, marries another man;—anathema on him."

14th Question. What is the connexion of the Old and New Law, or primitive and present Church, as to *Faith and Religion*? *A.* As the faith of the New Law, or present Church, is to believe in one GOD; and with respect to the redemption of mankind, that the promised Messiah (CHRIST) is come, and has redeemed mankind from the slavery of Satan and sin; and has opened heaven to us, whence mankind was excluded, as our first parents were from paradise, after their disobedience to GOD: so the faith of the Old Law, or primitive Church, was to believe in one GOD, and in his promise of a Redeemer, the Messiah (CHRIST) to come. But, as in the New Law and present Church, faith alone will not suffice to salvation, unless accompanied with the good works of the believer, and will remain otherwise a dead faith, not giving spiritual life to the soul; so in the Old Law, faith alone in GOD, and in his promise of a Redeemer, and in a firm expectancy of his coming, would not suffice to their salvation, unless their faith and expectancy operated in them to effect good works accordingly. Thus, when it is said of Abraham, "Abraham believed GOD, and it was reputed to him "unto justice;" (Gen. xv. 9;) and when St. Paul styles him the father of all them that believe in CHRIST, "the father of us all;" (Rom. iv.) yet was it not by his faith alone that he was justified, but by his good works subsequent to his faith, and that were concomitant with it; and "by works faith was made perfect."—James ii. 22. Abraham believed GOD in the promise He made him, because GOD is omnipotent and truth itself. He had also hope in Him, "he against hope "believed in hope."—Rom. iv. 8. He was *perfect*, according to the perfection of this life, inasmuch as he

sincerely

sincerely and diligently intended to please and obey GOD; (Gen. xvii.) and he is highly commended by GOD, on the ground of special virtues that proceeded from his faith; viz. his prompt obedience on two occasions, and his diligence in the service of GOD; not only his own, but that also of his posterity; his faith and obedience, in the instant GOD spoke his will and command: leaving his country and kindred, going he knew not whither, nor how far distant, simply and cheerfully expecting GOD's further direction as to the whole; also when to remove, and where to abide. His excellent faith and confidence in GOD shewed itself again, when he believed in the promise GOD made him, (though so contrary to all human probability, considering his own and Sarah his wife's advanced age) that he should have an innumerable progeny. Gen. xv. His diligence in serving GOD appeared most sincerely and religiously, in his teaching his posterity to do the same; as GOD himself testified of him; saying, "For I know he will command his children and his household after him to keep the way of the LORD, and do judgment and justice."—Gen. xviii. But the most heroic act of his obedience, admirable to all ages, was his readiness, at the command of GOD, to slay and sacrifice his own and only most dearly beloved son Isaac, promised by GOD. [See Quest. 6, p. 150, &c.] For this act, GOD "swore by Himself," that He would many ways bless him, "because (said GOD) thou hast obeyed my voice." Wherefore GOD afterwards styles Himself the GOD of Abraham; "I am the GOD" &c. The like sincere, holy, religious, and faithful men, were Isaac and Jacob, whose GOD (GOD) also thenceforth stiled Himself, "I am the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob."



15th Q. Did the whole race and posterity of Abraham continue, like himself, and Isaac, and Jacob, faithful to God in religion, and in a visible Church? A. From Abraham, &c. the Priesthood and the succession of Priesthood continued in Moses and Aaron; and the Church continued visible in the many professors of it.

Yet many also of Abraham's kindred and seed broke off from the community of the Church; and they fell into idolatry. For though his nephew Lot persevered in the true religion and service of God, yet Lot's sons, Moab and Ammon, at least, the Moabites and Ammonites, two nations that descended from them, (Gen. xix.) were infidels and idolaters; and thus of some others.

Abraham, after the decease of Sara his wife, "married another wife named Cetura," (Gen. xxv.) who bore him six sons. These he separated, as he had Ismael from Isaac; to whom only the promised land, and other special blessings belonged, and not to any other. Of these posterior sons, came the people called the Madianites, who kept up some resemblance in religion with the people of God; but they fell into schism, &c. It happened then that a breach was made in the Church, and they prefigured the like event in the Church of CHRIST, the present Church; among the members of which Church, many, descending from Catholic and truly orthodox parents and ancestors, fall occasionally into schism and heresy: hence are they, like Ismael and the sons of Cetura, separated by the power and authority of their mother the Catholic Church from the rest of the faithful; and they no longer share her blessings, having forfeited their inheritance and the promised land in heaven. Notwithstanding,

standing, the Catholic Church continues visibly faithful, in a continued and uniform practice of religion.

Thus also, in the Primitive Church or Old Law; though idolatry increased, yet was the community of the Church of faithful worshippers of GOD visible and notorious. Much more so the Church of CHRIST, (of which that was a type) notwithstanding the inveteracy of Madianite-like schismatics; Pagan Emperors, and their most severe persecutions which the professors of the Christian religion and Church underwent from the very beginning; and since, from penal laws enacted against them; by which their persecution continues still, more or less. Still does the Catholic Church continue visible, and will, to the end of the world; it is founded on a mountain visible to every spectator, and on a firm rock, CHRIST himself; not to be shaken, whatever storms, tempestuous winds, rain, &c. may beat against her, nor even the gates of hell, nor Satan himself. As the ancient Prophets foretold concerning it, and CHRIST himself promised, “the mountain of the house of the LORD (the Church) shall be prepared on the top of mountains.”—Isai. ii. 2. “A city seated on a hill cannot be hid.”—Matt. v. 14. “All nations shall flow unto her.”—Isai. ii. “All nations whatsoever thou hast made, shall come and adore before Thee.” Here by the by, from the simple, even frivolous analogy, the fore-cited passages may be referred to the Roman Catholic Church, as the Church of Rome. “In montibus sita sit, unde altæ mœnia Romæ;” describes Virgil, as to the local site of Rome. But the application of the said passages may more justly be made on the ground of the subsequent Analogical Narrative, &c.

*Analogical Narrative of Ancient and Modern Rome,  
with respect to Religion and Church.*

Rome was anciently stiled (while she was heathen) *The Head and Mistress of the world, an earthly Goddess, the Compendium of the world, the Eternal City, the common Mother and Nurse of all virtues.* When she became *Christian*, many eulogies were made of her, by the holy Fathers; but none more honourable than that of *Roma la Santa*, Rome the Holy. This name was given her by the common proverb, or common observation. After this manner, other cities, particularly in Italy, are proverbially called thus: *Fair Florence; Rich Venice; Proud Genoa; Fat Bologna; Great Milan, &c.* Rome alone, *Holy*. Thus stiled for many reasons:

1. As the seat of CHRIST'S Vicar on earth, St. Peter, and his successors, to the number of 255. Though some were expelled Rome, as temporal Princes (by ambitious temporal Sovereigns or Usurpers) and resided elsewhere; as the present Pope Pius VII. may be at the moment of the present date, May 8, 1806. 2. Because, watered at the roots by the preaching and blood of the two glorious apostles *St. Peter* and *St. Paul*. Hence, St. Leo, Pope, speaking to Rome of these two great Apostles, makes her this apostrophe: "These are they who raised you to this height of glory; as to become a holy nation, a chosen people, a priestly and royal city, and the head of the world, by the sacred seat of blessed Peter: by this, and by divine religion, you preside and rule wider than by earthly and temporal dominion." 3. In all ages since its conversion to Christianity, she has been looked on as the centre of  
the



*the Holy Catholic Church and Religion*; and the place where *Mother Church* and the *Radical Church* (as St. Cyprian styles her) did always flourish. 4. For having been washed and purged, in the blood of so many thousand martyrs, in the primitive times; which even christened *Rome* anew, and caused it to be called by the holy Fathers, *New Sion*, a New Sion. 5. For having so many Saints' bodies lying in her different Churches within its precincts; of these Churches above 300 in number. 6. For her having been instrumental in the conversion of most of the nations in Europe, and of many out of Europe, to the Christian faith and religion; by Missionary Bishops and Priests, sent by the respective Popes directly from Rome, or commissioned by them. 7. For having been the depository (as St. Irenæus styles her) of the *holy apostolical traditions* and doctrine. 8. For having always *preserved the symbol of the Creed inviolably*, (saith St. Hierome) and for never having ran in a *bye-channel* of error. Besides these forefaid reasons, *Rome* may deservedly be called *holy*, by reason of the singular and extensive acts of charity which are done there daily, more than in other place. Corporal and spiritual works of charity, evidenced by histories of Rome and eye-witnesses; hospitals of every denomination, free-schools, academies, &c. Hence, as *charity* is styled the Queen of virtues; so Rome may be styled the Queen, by whom they are practised, and the Queen of religion throughout the world.

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As the great and singular blessing of redemption and salvation was promised in CHRIST to come, (Gen. xii. &c.) so it was also explicitly announced, that all nations and kindreds of the earth should partake of that blessing;

sing; even as innumerable “as the dust of the earth, “the stars of the heavens, and the sands of the sea.”—Ibid. 15, 17, 22. This (says St. Paul) is not meant of Abraham’s natural children, or of his progeny, but of “the children of promise.”—Rom. ix. 8. Such were the Roman Christians themselves then in Rome, to whom he writes and of whom he says, “Your faith “is spoken of in the whole world.”—c. i. 8. Also of other Christian Jews and converted Gentiles. So St. John saw in a vision, besides those of Israel, “a “great multitude which no man could number, of all “nations, tribes, people, and tongues.”—Apoc. vii.

Hence, to say (as some heretics of old did, and some even of later times do) that the Church of CHRIST consisted of few persons, so that the Church was no longer visible and discernible, is to say that GOD kept not his promise with Abraham, (Gen. xvii.) and that the fore-cited prophecies respecting the Church of CHRIST were falsified, and even the promise and words of CHRIST not fulfilled: Thus the body, or Church of CHRIST figured by it, would be more obscure than that by which it was figured; contrary to common rules and axioms. Whereas, during the whole time of the law of nature, that is, during the first three ages of the world, the Church then existent, and a figure of the present Church, was always visible, discernible, and notorious, by a continued succession of a Supreme Head, and other rulers. In the first age, from Adam to Seth, &c. to Noah. In the second age, from Noah, &c. to Abraham. In the third age, from Abraham, &c. to Aaron and Moses. Though GOD established the ordinary and regular succession of the Priesthood in Aaron the elder brother, from that period to the time of

of

of the coming of CHRIST; yet Moses, the younger brother, was previously called, and extraordinarily fore-shewed and confirmed by miracles, not only to the Priesthood, but moreover to be as the GOD of Pharoah, king of Egypt; and superior to Aaron, as the chief mediator between GOD and his people; and this not only in their deliverance from servitude in Egypt, in his receiving the Law from GOD, and his announcing it to the people, but moreover on every other occasion of government, spiritual and temporal, during his life-time.

To be observed here; as to Moses being called the *God of Pharoah*, it was GOD himself who appointed him such, (Exod. vii. 1.) The epithet *GOD* belongs to and suits only the Supreme Being and LORD of heaven and earth: “I alone GOD, and there is no other:” yet in holy writ the name is by some analogy attributed to others, besides Moses. God, surnamed Moses, (*God*) because He had appointed and substituted him as it were in his place and name, to judge Pharoah, on the score of his iniquity, and his cruelty to the children of Israel, also of his own obstinacy; and to punish him accordingly by the twelve plagues that Moses inflicted on him; and by them, to compel him to dismiss the children of Israel out of Egypt. Moreover, to terrify him in such a manner, that though he was a mighty king, yet, when he felt himself thus afflicted by Moses, the minister of GOD, he might not dare lay violent hands on Moses, lest himself and his whole nation be destroyed.—St. Hilar. 7, de Trans. St. Greg. Hom. in Ezech. After the like manner, *Priests* are called *Gods*, (Exod. xxii. 28) by reason of their sacred function in the ministry of religion, and in the service of GOD. And (Ps. lxxxi.) exhorting judges and men



in power in their duty of them; it is said, "I have said you are Gods." Seeing then that such is the excellence of Priests, &c. suitable respect and reverence is due to them from the people. "He suffered not any man to calumniate them, but rebuked kings for their sake. Touch not my anointed: and unto my prophets be not malicious."—1 Parap. xvi. 21, 22.

Q. 16th. What is the connexion of the primitive and present Church with respect to laws and ordinances, enacted by either of them?

A. It has been observed in preceding pages, that the laws and ordinances enacted by Moses were abrogated by the New Law of CHRIST; and that Christians were no longer bound to the observance of them; unless the Church of CHRIST adopt any with a command of observance by all her members. Hence, the ordinances of Moses, concerning sacrifices, sacraments, degrees impeding marriage, punishment of sins, and the like, were partly moral, ceremonial, and judicial, which might be altered. Such also were the ordinances of holy festival days; "And the LORD spake to Moses, saying, Speak to the children, say to them, These are the feasts of the LORD, which you shall keep holy: these are also the holidays of the LORD, which you must celebrate at their seasons."—Levit. xxiii.

This command, therefore, implies an obligation of keeping some days holy to the LORD, besides the *Sabbath-Day*. The like act of observance of holidays, (though not all those of the Old Law, nor on the same days) the Church of CHRIST, empowered by CHRIST, has adopted, and it continues to impress the obligation of observance accordingly. Among the festivals holy to the LORD, that of the *Sabbath-Day*, the day of rest from

from all servile work, stands the foremost. This *one day* of rest, among the seven of the week, God appointed to be observed holy to Himself; that man may know and acknowledge, by his refraining from servile labour, otherwise necessary to his maintenance, his total dependence on his Creator and Sovereign Lord, God; as to his life, soul, and body; that to maintain this life as to his body, God had condemned man, in punishment of his disobedience by eating the forbidden fruit, to eat his bread in the sweat of his brow, by labour and toil, on the days allowed him to that end; but that he might know, all his labour and toil would avail nothing, unless the LORD blessed his work; therefore did God set apart and appoint one day of the seven to be entirely devoted to Him; on which, man was to do no work; but, by consecrating the whole day to God in religious duties, and the worship of God, he (man) was to merit and draw down upon him a continuance of the blessing and favour of his God.

This Sabbath-day, the day of rest, was observed holy in the Old Law, and primitive Church, on the seventh or last day of the week, *Saturday*; because on the seventh day, the day following the close of the creation, when God had “ended all his works which He had made, he rested the seventh day from all work He had done;” (Gen. ii.) that is, He ceased from creating any thing further thenceforth.

The Jewish people, yet expecting the coming of the Messiah, (a blind and incredulous generation) still continue to observe the sabbath on *Saturday*, as the seventh day, appointed them by God, when they were his “chosen people.” But, as the holy festivals ordained in the Old Law, only prefigured the holy festivals to be ordained

in the New Law, the Church of CHRIST; they were abrogated by the Church of CHRIST, after his coming; and other holy festivals adopted; to some of which those of the Old Law nearly alluded and prefigured. As to the *sabbath-day*, so directly and explicitly ordained by God to be kept holy to Him, it is of *divine precept*, not to be abrogated; wherefore, it was not abrogated by the New Law, the Church of CHRIST, as to the strict observance of *one day*, of the weekly seven, *holy* to the LORD; yet as to the precise day, whether the last or the first of the week, the Church of CHRIST, guided by his divine Spirit, judged it not to be equally of divine precept. Hence, it fixed the observance of the *sabbath* on the first day of the week, *Sunday*. This the Church ordained, thereby to commemorate two most solemn mysteries of God-Man, CHRIST, Man-GOD; who had redeemed mankind by his death, and on the third following his death rose to life again; denoting that he had, by his passion and death, “cancelled the hand-writing of the decree that “was against us, which was contrary to us; and He “hath taken the same out of the way, fastening it to the “cross;” (Col. ii. 14) that is, the sentence of eternal death, denounced against Adam, and all his posterity for having sinned in him: also, “taking out of “the way” the yoke and obligations of the Mosaic law. This was, in a manner, creating anew mankind, destroying the old man, and putting on the new; and this new creation (spiritual) He (CHRIST) closed, and completed, on the fiftieth day after his glorious resurrection; when, on the first day of the week, Sunday, as he had risen to life on Sunday, so on the Sunday He sent down, and diffused into the minds and hearts of



his Apostles and disciples assembled together, (thus forming his Church) his Divine Spirit, whom in his life-time, while living among them, He promised He would send to them, when He was gone from them, and Himself was ascended into heaven, whence He came. This is that Divine Spirit, who, according to his promise, enlightens and guides the rulers of his Church, in the doctrine she teaches; and who will abide with his Church to the end of the world; and under whose direction she cannot possibly err in what she teaches, unless it was possible CHRIST himself could err; of which the very thought would be blasphemous.

On these two grounds and motives, the Church changed the observance of the sabbath-day from Saturday to Sunday, and named it "The LORD'S-Day." With respect to the first glorious mystery, viz. the resurrection of CHRIST, that gave rise to the change, the Apostle exhorts: "We are buried together with him (CHRIST) by baptism into death; knowing this, that our old man (our corrupt state, coming to us from Adam, vices and sins which then ruled in mankind) is crucified with him, (CHRIST;) that the body of sin (vices and sins) may be destroyed, to the end that we may serve sin no more." But that as "CHRIST is risen from the dead, by the glory of the Father, so we also may walk in newness of life."—Rom. iv. Therefore, my brethren, "you also are become dead to the (old) law; (chap. vii.) be then reformed in the newness of your mind."—chap. xii. 2. And as to the second ground and motive of the change, the new creation of man spiritually, "Thou shalt send forth thy Spirit, and they shall be created, and Thou shalt renew the face of the earth."—Ps. ciii. 30.

Another reason why the Church ordained the sabbath-day to be observed on the first day, Sunday, was to remove any resemblance of the Jewish error; as if Christians did not believe that the Messiah (CHRIST) was come, but yet expected; and on that false ground they continued their observance of the sabbath, on the Saturday, according to the Jewish Mosaic law.

By the *Christian Passover* is meant the happy deliverance of mankind from the spiritual slavery under Satan, through the disobedience to God of our first parents; under which slavery mankind was held, similar to the corporal servitude under which the children of Israel were held by the wicked and cruel king Pharaoh. And “they shall take of the blood of the lamb, (ordered to “be sacrificed) and put upon both the posts and the “upper door-post of the houses, wherein they (the “children of Israel) shall eat him, (the lamb;) and I “(the LORD) will pass through the land of Egypt “that night, and will strike, &c. And the blood “shall be unto you a sign; and I shall see the blood, “and shall pass over you, neither shall there be among “you a destroying plague.”—Exod. xii. Hence is their passage from Egypt called *Phasè*, (that is, the passage of the LORD) when the first-born of Egypt were killed, and not those of Israel. This was a figure of the passage of mankind from the spiritual slavery under Satan, to the liberty of the sons of God, by the blood of CHRIST, Man-God, shed on the cross; figured by the upper post and the two side-posts of the houses of the children of Israel, marked with the blood of the lamb that had been slain for sacrifice; figuring the Lamb of God, CHRIST, “the Lamb which was slain from the beginning of the world,” (Apoc. xiii.) in the fore-knowledge

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ledge and decree of GOD; and inasmuch as the redemption of mankind, and all mercy and grace, from the beginning, was given *in view of his death and passion*. This commemoration of their being passed over and saved, while the Egyptians were killed by the hand of the LORD, and of their *passage* from Egypt, the Jews celebrated; and they continue yet to observe, and to celebrate in a solemn manner, according to the Mosaic law, on the 14th day of their moon *Nisan*, (corresponding to our month *March*) on whatever day of that month it occurred, even if on Sunday. The Christian Church, therefore, to avoid Judaism by conforming with the Jews in the Mosaic law now abrogated, (it having been only a figure of the substance) ordained that the solemn commemoration and festival of the Christian passover, passage, and redemption of mankind, by the passion, death, and resurrection of CHRIST, should be in his New Law and Church observed on the Sunday, the day on which He rose to life again after his death. It ordained; moreover, that if the 14th day of the new moon in March, after the 8th day, occurred on the Sunday, the Easter festival was not to be observed on that very Sunday, but on the following Sunday.

In like manner, as to rites, ceremonies, and other ordinances that the New Law may have appointed, or may at any time appoint, if any such of the Old Law, or similar to them, continue in practice, they have been adopted by the Church, and are sanctioned by her authority; and thus they become rites, &c. of the New Law, of the Church of CHRIST. St. Paul hints at this not conforming with the Mosaic Law abrogated; when he tells the Romans, Galatians, and Corinthians,

“ Let



“ Let no man judge you in meat or drink, or in respect  
 “ of a festival-day, or of the new moon, or of the  
 “ sabbaths;” (xiv. 4, 2) that is, as to the Jewish  
 observance, and of the destination of clean and unclean  
 meats, of their festivals and sabbaths, no longer obli-  
 gatory on the ground of the Old Law. And, the  
 Council of Laodicea (can. 29) anathematizes them that  
 Judaize, by abstaining from work on the Saturday, as  
 the sabbath-day, the day of rest, holy to the LORD.  
 Hence, by the authority of the Church, is the sabbath-  
 day appointed to be kept holy on the Sunday, and to  
 be called the *Lord's-Day*, in memory of the fore-men-  
 tioned mysteries; and the observance is made perpetual  
 from the time of the Apostles. This day St. John  
 mentions; “ I was (he says) in the spirit, on the Lord's-  
 “ Day.”—Apoc. i. 11. As to the sabbath-day, this  
 distinction is to be made: a *sabbath-day*, that is, one  
 particular day of the week to be observed holy to the  
 LORD, and on which no work (the usual labour of  
 man) is to be done, is a divine precept, and not to be  
 dispensed with, as to sanctifying it; but the respective  
 day of the week that is to be thus sanctified, or holy to  
 the LORD, was not of the same divine precept; there-  
 fore, for reasons fore-assigned, the Apostles changed  
 the day.

The same authority and reasons warrant the change  
 and appointment of other festivals, institutions, cere-  
 monies, &c. of the Roman Catholic Church to the  
 honour of GOD, our LORD JESUS CHRIST; and in  
 honour of the Blessed Virgin Mary, and of other Saints;  
 in grateful memory of benefits received from GOD, as  
 in the Old Law; even as to the dedication of the edi-  
 fice of a church or temple to the LORD, observed and  
 sanctioned

sanctioned by CHRIST himself, who attended on such an occasion.—John x. 22. The Reformed Church also retains certain holy festivals of Apostles and Saints, noted in their calendars; and they observe them, tho' first instituted and appointed by the Roman Catholic Church; and the very Saints when living were members of that same Church.

As to the change of the *sabbath-day*, and some other Church appointments and observance, the Reformed Church coincides with the Roman Catholic Church; and as to the strict obligation. But it may be asked them, how they came to the knowledge of this change, &c.? Certainly not from the Holy Bible, since in no one part throughout it do they find the least mention of it? Again, it may be asked them, how they came to know and to believe with a certainty, as they do, that the Holy Bible is the *divine book*, by which GOD reveals Himself, his power, wisdom, and his will, religion, &c. to mankind? In no one part does the Holy Bible ascertain its *divine veracity*, &c. Whence then does the Reformed Church know and ascertain this fact? also that the Apostles' Creed, which they believe and profess, is truly the Creed drawn up by the Apostles? They cannot know, nor ascertain the truth of either the one or the other, unless by *Tradition*; yet do they object to divine and ecclesiastical tradition! The Apostles' Creed is no where recorded in holy scripture, nor did the Apostles commit it to writing; yet it is received and believed as their creed, the sum of the Christian belief and doctrine. Hence, according to St. Augustine's maxim, whatever the universal (Catholic) Church holds and maintains as an opinion, though not declared and sanctioned by Councils, but has always been maintained, is justly believed

believed to be of Apostolical authority. The symbol, badge, and standard of our faith and hope, delivered by the Apostles, is not written on paper, nor with ink, but in "the fleshy tablet of the heart." Whatever may have been added to it, by subsequent Councils of the Church, was not only by way of explanation, but moreover to refute and extirpate different *heresies* starting up; yet the same mysteries of the Christian faith and religion remain unaltered and inviolable.

### *Tradition.*

By *Tradition*, the Catholic Church understands the delivery and doctrine of divine truths and religious facts from mouth to mouth, without written memorials of them; the doctrine of the Church, known and taught daily from age to age, from father to son; particularly, the doctrine delivered in that manner by CHRIST himself to his Apostles and Disciples; for He committed nothing to writing. Also, the doctrine of the Apostles, which they received from CHRIST, and they taught by word of mouth, when CHRIST sent them to announce and preach his doctrine to all nations. This their commission they executed by word of mouth, when yet there was no written Gospel, or New Testament. This *tradition* is therefore called Apostolical *tradition*; subsequent to and grounded on the divine tradition of CHRIST; the tradition received, understood, and taught by the Roman Catholic Church. Antecedently to this divine tradition of CHRIST and his Apostles, the Church and religion of GOD was grounded, ascertained, and maintained from the beginning by tradition from age to age, during the space of above two thousand four hundred years; till Moses first com-  
mitted



mitted to writing facts and transactions of times preceding his time. But by what means could Moses come to the knowledge of those transactions before his existence, otherwise than by *tradition*, oral and verbal information? The Reformed Church believes, as firmly as the Roman Catholic does, that the books of Moses, as well as the rest of the Holy Bible, contain divine and revealed truths. Whence can they ascertain it? Only by tradition, by hearsay from their ancestors, grandfathers, parents, teachers, ministers; and these, from their predecessors, and so upwards from age to age, from generation to generation, attested by this means only.

The Catholic Church is the depository of divine revealed truths, not only of truths revealed by Holy Scripture, of which truths she is moreover the sole interpreter; being, as St. Paul observes, “the house of God, the Church of the living GOD, the pillar and ground of truth;” (1 Tim. iii. 15) but of divine truths, by *tradition*. Hence St. Paul commands his disciple St. Timothy: “Hold (says he) the form of such words which thou hast heard of me, in faith; keep the good things committed to thy trust by the Holy Ghost.”—2 Tim. i. 12, 14. The Christians of the Primitive Church of Christ held nothing of faith, under pain of damnation on disbelief, but what they received of doctrine from CHRIST and his Apostles as such; wherefore St. Paul warns them, “Although we or an angel from heaven preach to you, besides that which we have preached to you, be he anathema.”—Galat. i. 8. And again, (2 Thes. xv.) “Therefore, brethren, stand ye fast, and hold ye the traditions which ye have learned, whether by word or epistle.” *Apostolical traditions* are therefore the rule by which we may

may infallibly be assured, both what doctrine CHRIST taught, and his Apostles preached by word of mouth, or in process of time committed to writing. [See Introduction, p. vi. vii.]

Hence, the necessity of tradition, as to *faith* and *religion*, is evident beyond contradiction; also, its weight and authority; by reason, as many points are not explicitly expressed in the Holy Bible, the New Testament itself; and the Fathers of the Church, “holy men inspired by the Holy Ghost,” refer us to *tradition*, and to the judgment and testimony of the Catholic Church; of which CHRIST said, “he that heareth you, heareth me.” And the Apostles did not hesitate to announce in the Councils they held, “It seemeth good to the Holy Ghost and to us,” guided according to the promise of CHRIST by his divine spirit, to lay, to charge, to ordain, &c. And in the same manner, and on the same ground, the Catholic Church has from that time, and continues at this present time to announce all her decrees, canons, ordinances, &c. respecting the faith, religion, &c. of the Church. Yet the Reformed Church objects, injudiciously, to these Apostolical traditions of the Catholic Church, the same perverse objection that the Pharisees made to CHRIST, viz. “Why do your disciples transgress the traditions of the ancients?”—Matt. xv. Which objection, by the by, retorts on themselves, they not attending to the reproach that CHRIST makes the Pharisees, viz. “Why do you also transgress the commandments of God for your tradition? Hypocrites! in vain do they worship me, teaching doctrines and commandments of men.”—Matt. xv. 9.

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But, there is a wide difference between the Jewish traditions at that time, and the divine, apostolical, and ecclesiastical traditions. Their traditions were either repugnant to the law of GOD, even of nature; or they were frivolous, unprofitable to piety, and to the true worship of GOD. Such were those alleged on this occasion, obvious to every reader of the evangelical narrative; and CHRIST, on that ground, styles their traditions, “the doctrines and commandments of men.” Not such are the *traditions* of the Catholic Church; these are always consonant to the word of GOD, and promoting religion and piety; by which the LORD is honoured and worshipped by his faithful servants “in spirit and in truth.”

Injudiciously, then, does the Reformed Church level the traditions of the Catholic Church, ordinances, precepts, &c. with the Pharisaical traditions, as of the like tenor and on the same ground, viz. that of men, for which reason CHRIST blames them. The *traditions* of the Roman Catholic Church are truly of men, but in a different sense; not of their invention and suggestion merely as fallible men, as were the Pharisees and their traditions. Those of the Catholic Church are traditions announced by men, the Rulers of the Church of CHRIST, guided by his divine spirit; and such are their traditions, not of their own invention and suggestions; “He will teach you all things, and will suggest all things to you.”—John xiv. 26. The traditions of the Catholic Church are of men *inspired by the Holy Ghost*; guiding the Church, “but if they will not hear the Church, let them be (saith CHRIST) to thee as heathens and publicans.”

Similar rather to the Pharisaical traditions are those precepts of the Reformed Church; for, in truth, tho’



registered in their Calendars of the Common Prayer-Book, as to the observance of holy festivals, fasts, &c. how little attention is paid to them, is evident to every eye; and by their own confession, looked on only as the precepts of men, not having authority to enforce the observance; consequently not guided by the divine spirit, that carries with his guidance *divine authority*, and implies obedience to his precepts. “Judge ye then yourselves.”

### VOWS.

Q. 17th. What is the relation of the primitive and present Church, with respect to *Vows* made to GOD?  
 A. The relation is, that as in the Old Law, or Primitive Church, vows and promises made to GOD were not only allowed, but moreover agreeable to GOD, and accepted by Him; so are vows and promises made to Him under the New Law, or in the present Church, in the same manner allowed to be made, and are agreeable to GOD, and accepted by Him. GOD in the Old Law forbade indeed, “The first-born, which belongs to the LORD, no man may sanctify and vow.”—Levit. xxvii. 26. The reason of this forbiddance was, because, according to a former ordinance, the first-born belonged of course to Him, and therefore it could not be a matter and subject of a vow, as it was already the LORD’s by command.

The subject and purport of a vow is properly, a religious promise, made voluntarily to GOD, of some good thing, whether temporal, corporal, spiritual, &c.; to do which, we are not otherwise bound. That a promise made to GOD, or in the name of GOD, was agreeable and acceptable to GOD in the Old Law, has been instanced

instanced in preceding pages; and is evident not only in this 27th chapter, and in many others of the Law of Moses, but also in the law of nature.—Numb. vi. 30; Deut. xxiii. 49. Jacob vowed, and God accepted it; Gen. xxxi. 13. The Royal Prophet vowed, and he commends vows; Ps. xxi. xlix. lxxv. cxv. cxviii. cxxxii. Widows also in the primitive church lawfully vowed continency; and those who broke their vow, violated their promise to God.—1 Tim. v. St. Paul bound himself occasionally under a vow to perform certain things, otherwise indifferent, yet good and obligatory when vowed. “They shall vow vows to the LORD, and pay them.”—Isaiah xix. 21. David vowed a vow to the God of Jacob.

In the New Law, and present Church, innumerable are the instances of promises and vows made to God by individuals of every rank and denomination, age and sex; and they are approved and sanctioned by his Church. The lawfulness, then, of vows cannot be called in question, even by those of the Reformed Church, who themselves occasionally make such like private promises to God. However, there seems to be three special vows peculiar to the Roman Catholic Church, which the Reformed Church rejects, rather on futile ground, than that of religion, or of sound reason. The pretext of their objection is, they take from man a liberty he otherwise enjoys, even from nature, and lay his passions under too violent a restraint.

Our Blessed LORD announced to mankind, “Be ye perfect, as your Heavenly Father is perfect.”—Matt. v. 48. Not that it is possible any man whatever of the present or preceding ages can or could ever presume to attain the infinity of Divine perfection; the meaning therefore

therefore is, that as our Heavenly Father (God) is perfect with boundless perfection, we who are made to his image and likeness, and are moreover adopted his children, must endeavour by the aid of his grace, to copy, to our utmost ability at least, some degree of his perfection and sanctity; by copying in our life the sanctity, virtues, &c. of JESUS CHRIST, Man-GOD, according to the maxims of his Gospel, and the example of his life, there laid before us.

Wherefore, to attain this limited perfection, comparatively to the Divine perfection, by whatever means God affords us; some by this means, others by another, according to his gracious design and gifts, is a duty obligatory to every Christian, that tenders his eternal salvation; yet not all and every one, by the same way and means. St. Paul, writing to the Corinthians, saith to them on this subject, "I would that all men were even as myself, (not bound by the matrimonial tie;) but every one has his proper gift from God; one after this manner, and another after that."—1 Cor. vii. 7. Now there are three special *Virtues*, that greatly conduce to the attainment of Christian perfection; and to this end they are recommended by CHRIST, though only as counsels, leaving it to the option of man to embrace them in practice, or not; therefore are they not of precept and strict obligation; yet He himself practised them throughout the whole tenor of his life.

After his example, very many persons of each sex, of every rank and denomination, have engaged themselves, by voluntary promise and vow, to a strict observance of them; and thus to trace in their life the copy of CHRIST's life. These three evangelical counsels, persons, by their voluntary promise, make to themselves of strict obligation



obligation as to the observance of them, like to that of divine precepts.

These three Virtues are, Poverty, Obedience, and Continency. *Poverty*; by a renunciation of temporal and worldly goods and possessions, as to property. “Behold, we have left all things, and have followed Thee;” (Matt. xix.) according to the counsel CHRIST gave the young man mentioned in the Gospel. He told CHRIST, that he had “kept the commandments from his youth;” and he then asked CHRIST, “what was yet wanting to him, to enter into life?” CHRIST replied, “If thou wilt be perfect, go and sell all thou hast, and give to the poor; and thou shalt have a treasure in heaven; and come and follow me.”—Matt. xix. 21. Such was the counsel CHRIST gave the young man, his call of him, and the means he offered him to become perfect, at his option and liberty to embrace it or not; but, as the Gospel remarks, not accepted by him, but “he went away sad.” Why? “For he had great possessions;” (ver. 22;) to which it appears he was too strongly attached, with danger to his salvation. Wherefore CHRIST said to his disciples on the occasion, who had left all things to follow him, “Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven.”—ver. 23. This virtue CHRIST not only taught by word, but moreover by example, throughout the whole course of his life. He was born in poverty, truly poor and naked; he lived in poverty, and he closed his life poor and naked on a cross. Of himself He said, “The foxes have holes, and the birds of the air nests, but the Son of Man (Himself) hath not where to lay his head.”—Matt. viii. 20.

The second Virtue, and evangelical counsel towards Christian perfection, is *voluntary Obedience*; that is,

resignation of our person and own will, as to the conduct of our life, the disposal of it, and of our actions, to the will, direction, and ordinance of another. This virtue must be most acceptable to GOD at any time, but then in a special manner, when consecrated to Him by *vow*; stripping ourselves altogether of our will; and not having it in our power to recall and retake it. It was this very virtue, obedience, brought his Eternal Son, GOD with Him, true GOD, CHRIST our LORD, from heaven, in order to redeem mankind, and by which He completed our redemption; "CHRIST being made obedient unto death."—Philip. ii. 8. And of himself He saith; "Behold, I come not to do my will, but the will of Him who sent me. It is written in the beginning of the book, that I do thy will. I always do the will of my Father." Wherefore He subjected himself, and he was obedient to the Blessed Virgin Mary his mother; as he was Man-GOD, and to St. Joseph, his reputed father, by a subjection and obedience altogether voluntary. "He came to Nazareth, and was subject to them."—Luke xxx. 51.

What to mankind is naturally the dearest and nearest his heart and inclination, is the liberty of his will to act in every thing, as he may will and choose, without controul. But, unhappily, it is this same *will* of man that stands mostly, through his own fault, a stumbling-block in his way to salvation; own will, inordinate love of self, called *self-love*. "Go not after thy concupiscence; (saith Eccclus. xviii. 30) and turn away from thy will: for obedience is better than sacrifice." Why so? Because, by obedience and the subjection of our will to that of another person; and particularly when by *vow* we make over our will entirely to GOD,  
in

in the person of a superior, his representative and substitute; to him, as such, we subject not only our *will*, but also *person* in every respect, and consequently our very *liberty*: these three objects are dearest to man. Whereas, by the *vow* of any external or temporal object, we only offer what is in a manner foreign to us, and not properly our own; wherefore, the other, viz. of our very person and will, must certainly be a most acceptable sacrifice to God. “Behold, I come not to do my will, but, &c.,” and “Thy will be done” by me here, thy creature and servant, and child, as promptly and fully as thy will is done by the angels and saints in heaven.

*Perpetual Continence*, the third evangelical counsel, is, a voluntary abstaining from the marriage state, (though lawful and acceptable to God, when embraced with proper and due intention and dispositions) and a forbearance from all carnal pleasures, through a motive of serving God more attentively and assiduously, of pleasing Him by so doing, and through our love of Him, and a desire of loving Him yet more, by removing ourselves from whatever may be an obstacle towards it; and such is, in a great degree, the marriage state.

As to the marriage state: when CHRIST had finished his discourse on that subject with the Pharisees, relative to the indissoluble tie of the parties, “his disciples say to Him, if the case of a man with his wife be so, it is not expedient to marry;” (Matt. xix. 10;) who said to them, “All men take not this word, (not to marry) but they to whom it is given,” (not to marry.) Ver. 11. But to be observed here; the editors of the Bible of the Reformed Church have made free to alter the words spoken by CHRIST, (not aware of the threat with



with respect of the prophecy of the Revelation, which same threat holds against any alteration of the words of CHRIST:) “If any man shall take away from the words  
 “of the book of this prophecy, GOD shall take away  
 “his part out of the book of life, and out of the holy  
 “city, and from those things that are written in this  
 “book.”—Apoc. xxii. 19. With respect to the words  
 here spoken by CHRIST, “All men take not this  
 “word,” in reply to what his disciples had said as to  
 not marrying, viz. “It is not expedient to marry;” the  
 Reformed Testament changes the words thus, “All  
 “men cannot take, or cannot receive, this word.”  
 This their translation of the passage is not consonant  
 either to the Greek *ὁ πάντες χωρεῖτε*, or to the Latin  
 text, *non omnes capiunt*; “All take not this word!”  
 CHRIST then added, “but they to whom it is given;”  
 (ver. 11;) and St. Hierome adds, “But it is given to  
 “those who ask it, who are willing and desirous of it, and  
 “who endeavour to receive it, (the gift of continency.)”  
 This also Wisdom teaches, chap. viii. 21: “And, as I  
 “knew that I could not otherwise be continent, except  
 “GOD gave it, and this was also a point of wisdom  
 “to know whose gift it was; I went to the LORD, and  
 “besought Him, and said with my whole heart.” And  
 St. Chrysostom, “To them it is given, who voluntarily  
 “choose it.” CHRIST continues next to instance cer-  
 tain examples of eunuchs of different causes. Of  
 “eunuchs who made themselves eunuchs for the king-  
 “dom of heaven.” But this is not to be taken in the  
 literal sense, and as if CHRIST approved such an action,  
 even with a good view. The action is disapproved and  
 condemned by the Church; Con. Nic. c. 1; Gennade de  
 Eccles. Dogm. c. 73; Con. Apost. c. 76, 77; Con.

Aretas, 2, c. 7. It is therefore to be understood of such as have taken a firm and commendable resolution of leading a single life. "They geld themselves, (says " St. Augustine) for the kingdom of heaven, who vow " chastity." And as to the words with which CHRIST concludes his discourse, " He that can take it, let him " take it;" or that can understand what I have said relative to eunuchs, let him, &c. Yet is it to be understood rather as an admonition to men and women, not to engage themselves in a vow of living a single life, unless after a serious deliberation they have a good ground to think they can duly comply with this vow, otherwise let them not make it. Yet is this grace granted to every one that asks and begs it of GOD by prayer, and other proper means, prescribed and appointed by the Church, &c. If after such deliberation they make the vow, it is indissoluble, and it becomes to them a precept; the breach of which renders them criminal in the sight of GOD, to whom they vowed. " If thou " wilt not promise, thou shalt be without sin;" as it is at the option of man to promise, or not to promise; " but that which is once gone out of thy lips thou shalt " observe, and shalt do as thou hast promised to the " LORD thy GOD, and hast spoken with thy own will, " and thy own mouth. And when thou hast made a " vow to the LORD thy GOD, thou shalt not delay to " pay it, because the LORD thy GOD will require it; " and if thou delay it, it shall be imputed to thee for a " sin."—Deut. xxiii. " If thou hast vowed any thing " to GOD, defer not to pay it; for an unfaithful and " foolish promise displeases Him."—Eccles. v. iii.

These three *virtues* CHRIST practised in a pre-eminent degree, as Man-God, throughout his mortal life. He  
recommended

recommended them to such as wished to follow him in the way of eminent perfection, and were desirous to attain it; yet he laid not the practice of these means under precept, nor by *vow*. However, innumerable are the instances of those who have engaged themselves to the observance by vow, and who, by his grace that called them to it, have duly complied and fulfilled their engagement: among these not a few, but thousands, of our united kingdom, England, Scotland, and Ireland, even many at this present time, notwithstanding the liberty a late continental revolution gave them, continued steadfast to their engagements; to the great edification and even admiration of their Protestant neighbours. Yet these very witnesses and admirers of facts forbear not to decry such religious vows. St. Paul, with respect to this point of continency, thus exhorts: "Concerning virgins, I have no commandment of the LORD, but I give counsel: let him do what he will," ver. 36, (as to marrying, or not marrying) "he sinneth not, if he marry: therefore, both he that giveth his virgin in marriage, doth well; and he that giveth her not, doth better."—1 Cor. vii. 37, 38.

As to the celibacy of the priests of the Roman Catholic Church, which the Reformed Church decry so much; how fitting it is, let them judge not from the fact of the arch-reformer Luther, and his followers, but by analogy, and even from the temporal difficulties and inconveniences of life, their own ministers experience on the score of their matrimonial engagement.

By analogy: for if, in the Old Law, where the priesthood, the sacrifices, &c. were no more than types and mere shadows of the priesthood and sacrifice of the New Law. God, notwithstanding, commanded with respect to



the Priests of the Old Law, (though allowed to marry)  
 “ They shall be holy to their God, and shall not pro-  
 “ fane his Name; for they offer the burnt-offerings of  
 “ the LORD, and the bread of their God, and there-  
 “ fore they shall be holy.” The priest, upon whose  
 “ head hath been poured the oil of unction, and whose  
 “ hands were consecrated to priesthood, and was vested  
 “ with holy vestments, shall not be contaminated, lest he  
 “ pollute the sanctuary of the LORD; because the oil of  
 “ holy unction of his God is upon him,” &c.—Levit. xxi.  
 And, during the course of the week, in which by lot  
 he was to officiate within the sanctuary, he was wholly  
 secluded from his wife; if then God required such  
 sanctity from the priests of the Old Law, “ I the LORD,  
 “ who sanctify them;” certainly the Church of the New  
 Law, the Church of CHRIST, has greater reason to  
 require greater sanctity from her priests; considering the  
 excellency and eminency of the sacrifice they offer, the  
 real substance, of which the sacrifices of the Old Law  
 were mere shadows and types; to this end, has she  
 laid on them the obligation of celibacy. How far the  
 marriage state may be consistent with, or rather incon-  
 sistent with, the priestly function, also as to promote  
 sanctity, the Reformed Church may judge from the  
 sanctity of their first ministers, &c. Besides, how fre-  
 quent is the heavy and distressing burden and charge  
 with respect to the maintenance of a numerous family;  
 on a provision scarce sufficient to the minister’s own per-  
 sonal maintenance; hence, the necessity of a provision  
 for their sons and daughters being made elsewhere.  
 How unreasonably then, and injudiciously, even on this  
 temporal ground, does the Reformed Church exclaim  
 against, and reject the celibacy of the clergy. “ He that  
 “ is

“ is without a wife, (saith St. Paul) is solicitous for the things that belong to the LORD, how he may please GOD; but he that is with a wife, is solicitous for the things of the world; how he may please his wife, and he is divided.”—1 Cor. vii.

It may here be observed, how inimical the first reformers of the present Reformed Church were to their mother Church, the Roman Catholic. They, like preceding heretics, expound perversely (in opposition to celibacy) the words of St. Paul, 1 Cor. ix. 5; “ Have we not a power to lead along with us a woman, a sister; in like manner as the rest of the Apostles, and the brethren of the LORD, and Cephas?” The Reformed Church, in the New Testament printed 1580, for *woman*, translate *wife*. If they mean this, as a proof that St. Paul was married, St. Paul himself refutes it, at least as to the time when he wrote.—See chap. vii. 18. The Greek word indeed signifies either a woman, or a wife; but, nothing here determines it to be a wife, as they translate it. The Apostle therefore speaks of a woman or women, sisters, as Christians; who, after the Jewish custom, waited on the preachers of the Gospel, and supplied them with necessaries; of this kind of women many followed CHRIST, and maintained Him and his disciples, of their substance. Thus the ancient Fathers and Doctors of the Catholic Church understood and explained that passage; St. Chrysostom, Augustine, Theodoret, Jerome, &c. And Dr. Hammond, a renowned Protestant Divine, in his Notes on the New Testament 1638, (as it were, to correct the spurious translation of the first reformers) puts in the margin of chapter vii. 1, a *sister-woman*. To little purpose, then, have they hawked in *woman-wife*, against the celibacy of priests.

priests. However, it may be said, this celibacy with respect to the sanctity of the priesthood; requisite to their function of sacrifice, does not affect the ministers of the Reformed Church; because that Church, having rejected and ejected from their Liturgy the Holy Sacrifice of the Mass, the only one Sacrifice in the New Law, it is therefore destitute of the chief end of priesthood, viz. sacrifice; consequently destitute of the necessity of priests. [See p. 71, &c. Part I.]

And as to the very futile argument that Church makes use of against the celibacy of priests, and religious vows of men and women, viz. the prejudice to national population; a sufficient reply to and refutation of the argument may be gathered from France, (even before the late revolution) the Low Countries, Italy, Spain, Portugal, and every Catholic nation; where in general, and in every particular nation, thousands and thousands are the number of priests, and religious men and women, yet without detriment to population.

It is likewise, and has always been, a common and approved practice in the Roman Catholic Church, to *vow* other good works of piety and devotion; viz. pilgrimages, erecting churches, founding hospitals, almshouses, &c. to which otherwise no individual is bound. Wherefore, “he that voweth abstinence from a thing lawful, maketh it unlawful to himself by his vow, however small the matter may be.”—St. Augustine.

18th Q. What further relation is there, during the life of Moses, between the two Laws, Old and New, primitive and present Church? A. There continues, throughout the whole of the one and the other, the relation of the figure to the reality; in many particular points, though seemingly of little or no signification, yet



yet of great weight in the sight of GOD, who hath regard to low things; and what things appear foolish to the world, these in the ways of GOD are wise; “Such things hath GOD chosen, that He may confound the wise in their own conceit, and in the strength of their own reason and judgment; and the weak things of the world hath GOD chosen, that He may confound the strong.”—1 Cor. i. 27.

*Numb.* iii. 32. Where the different offices are distinguished and appointed, one chief Prince of the Church is appointed, to whom all the other superior rulers are subordinate. “And the prince of the princes of the Levites, Eleazar, the son of Aaron the priest, shall be over them that watch for the guard of the sanctuary, thy Levites.” Thus, in the New Law, CHRIST appointed a Prince, or Head of his Church, in the person of St. Peter, the Prince of his Apostles; and by a perpetual succession from St. Peter; the Pope over the other bishops, priests, &c. who watch for the guard of the sanctuary of the faith, religion, and Church of CHRIST. To him (the Pope) all the bishops, priests, &c. are subordinate, as well as the people; in the manner as Moses was the chief among the priests of the Old Law, succeeded by Aaron, Eleazar, and so on. “For thy fathers there are born sons to thee; thou shalt make them princes over all the earth.”—Ps. xliv. As the Apostles came in the place of the Patriarchs, prophets, and the rulers of the Church in the Old Law; so the Pope, bishops, and priests, came in the place of the Apostles, as governors, rulers, and pastors of the Church of CHRIST, and by his appointment. “These shall be mindful of thy name in all generations and to generation;” always teaching, throughout every age  
and

and place, the Christian doctrine, as taught by CHRIST and his Apostles. “Thou seest not, O Church of CHRIST! Peter, thou seest not Paul; but thou art not therefore desolate, for sons are born to thee, in the persons of the Pope and Bishops their successors, in perpetual succession.”—St. Aug.

*Numbers v. 7.*—“Say to the children of Israel, When a man or woman shall have committed any of all the sins that men are wont to commit, &c. they shall confess their sin, and restore,” &c. Here it is evident, that GOD required a *confession of sins*; and that, not by a general confession, or an accusation of their being sinners and sinful, nor of sins as it were in a lump, such as is made in the Reformed Church occasionally at their Church service: such is not the confession ordained here by the LORD, but a minute and special confession of the *any* particular sin or sins they may have committed; such sin or sins they shall confess expressly. This confession of sins, commanded here by GOD, is a just type of the confession of sins in the New Law, consequent to the Sacrament of Penance, instituted and ordained by CHRIST, and practised accordingly in the Roman Catholic Church. This ordinance is a necessary concomitant and result of the power which CHRIST gave to his Apostles; when breathing on the Apostles, he said, “Receive ye the Holy Ghost; whose sins you shall remit, they are remitted.”—John xx. This power would certainly be vain, as to remitting sins, unless the sins to be remitted are known; and how known? unless by the confession of the person, man or woman, by whom they may have been committed, and from which sins they are accordingly to be absolved by a remission. Whether that confession of the

*any*

*any sin committed*, as it was commanded by God to be made, was public or private, it matters not, as to the main point here in question, viz. the confession, accusation, or declaration of the particular sin or sins committed by man or woman. However, different was the confession of sins required in the Old Law from the confession required in the New Law, as to the effect and end; inasmuch as the Old Law “brought nothing to perfection,” the Priests had not the power given them to remit, or forgive the guilt of sin; whereas the Priests of the New Law have that power given to them, at their ordination, by their respective Bishops, consequent to the power these received from the Apostles, whose successors they are in the Church of CHRIST, who Himself gave the power to his Apostles to be perpetuated in the same Church.

The Reformed Church, as to the point of confession of sins, seems to contradict its own doctrine, when it rejects the practice of it, and yet recommends it to her members. Does not that Church, in its Liturgy and Common-Prayer Book, strongly exhort, and make it a kind of ordinance in the visitation of the sick, that the minister diligently exhort the sick person, particularly if in danger of life, to a private confession of sins to the minister, (whom they then by the by style the Priest) in order to receive from him the absolution; and the *absolution* they pronounce on the occasion, is it not the same as that which the Catholic Church uses? Truly contradictory is this mode of proceeding; for if they think this private and particular confession of sins to the Priest to be of such importance, at the critical moment of deathly sickness, or to a criminal before execution; why not of equal importance when in health?

seeing



feeling that every moment of life may be the last moment, by apoplexy, and by a thousand different unforeseen accidents, incident to every mortal. Hence, our blessed LORD gives to every one this kind caution: “ Watch ye, therefore, and be ready; for you know “ not the day nor the hour when the Son of Man will “ come;” (Matt. xxv.) and summon you by death to appear at his awful tribunal, there to render an account of all your evil thoughts, words, and deeds.

Here, moreover, by the law of GOD, *satisfaction* is required to be made, as an atonement for the guilt and the offence to GOD by sin, expressed by the word *Restitution*; to restore the principal itself unjustly taken or acquired, and “ the fifth part over and above to him “ (the neighbour) against whom they may have sinned.” —ver. 7. Hence, the confession of sins, restitution, and moreover, satisfaction and atonement for the guilt, are required by divine and positive law; seeing, that, over and above these two points, confession and restitution, they were, even in the Old Law, required to offer sacrifice for the expiation; that is, atonement for sin. Expressive figure all this of the Sacrament of Penance in the New Law, ordained by CHRIST. [On this subject see subsequent pages.]

*Numbers viii. 7.*—“ Let them be sprinkled with the “ water of purification;—and he (the Priest) shall take “ holy water in an earthen vessel, &c.”—c. v. 17. If, then, GOD thus ordered, in the Old Law, the use of the weak element of water, to a holy purpose, and commanded, moreover, that the *ashes* of a *red cow* that had been sacrificed, should be mixed with the water in one vessel, and in another, a “ little of the earth of “ the pavement of the tabernacle;” (v. 17) and that  
such

such water should by special rites serve to holy use; (though only a type of what GOD intended to ordain in the New Law:) what ground has the Reformed Church to gainsay and clamour against the use of *holy water* by the Roman Catholic Church, as a superstitious practice? The *holy water* used in the Roman Catholic Church is water that has been blessed and sanctified by a Priest, reciting over it special prayers, approved by the Church, and appointed to that purpose; and the water to be used to the *sanctification* of the people, and on other occasional purposes, as mentioned in the prayer. However, to be observed; that as to the *sanctification* that may be received from the use of *holy water*, it is not similar nor adequate to the *sanctification* conferred by the Sacraments; it is of a much inferior degree; yet, the one and the other, both are from and through the merits of JESUS CHRIST the Redeemer of mankind; from whose sacred side, (after he was dead on the cross) when opened with a “spear by a soldier, “immediately there came out blood and water.”—John xix. 34. Allusive to this, the Prophet Ezechiel said, “I saw water coming from the right side of the temple, “and all to whom the water came were saved.”—iv. 7. Notwithstanding, Protestants decry the use of *holy water* as *superstitious*; yet how frequently do they occasionally procure it from the Roman Catholic Church, and use it to the same purposes!

The holy water used in the Roman Catholic Church is common water, in which *salt*, first blessed by the Priest, is mixed. The water and salt, thus mixed, are sanctified and rendered holy by the prayers and blessings of the Priest. By these prayers of the Church, the Priests begs that GOD will vouchsafe to bestow on  
the

the water, the effects of his divine favour and power towards chasing the Devil, and his malicious wiles and assaults against mankind; also, to dispel noxious and pestilential air, and to heal diseases; in a word, that it may serve to the health of soul and body of those who use it with faith, and other proper dispositions and intention. The *Priest* sprinkles the congregation present on the Sunday, before the Holy Sacrifice begins, with this holy water; and individuals sprinkle themselves with it, dipping a finger into it, when they enter the Chapel to offer their prayers to God, to remind them of the water of baptism, and of the grace of innocence they received by that sacrament; also, of their solemn promise there made to God, and of the great purity of soul and body with which they ought to present themselves before God, at the present moment and occasion of prayer.

The intention and dispositions with which they use it, are a firm faith and confidence in God, his divine mercy and power, and a sorrow for the sins by which they have offended Him, or of which they may then be guilty; saying at the time the prayer appointed by the Church, "Sprinkle me, O LORD, with hyssop, and I shall be cleansed; wash me, and I shall become whiter than snow." Ps. l.—The meaning of which prayer is, as if saying, "Grant, O LORD, I may bewail my many offences against Thee, and those of which I now stand guilty in thy sight, with bitter compunction of heart; and may the salutary bitterness of sorrow repel from my heart, every sweetness of delight that proceeds not from Thee. Wash me yet more with the pure water of thy victorious grace, that I may not again offend Thee; then shall my soul be whiter in thy sight, than the very snow is white to mortal eye."



Salt is mixed with the *water*, for two reasons; the one natural, from its preservative quality from taint and infection, that might be occasioned, if kept a long time in a close chamber, or from the frequent dipping of different fingers into it. However, the mystical reason and intention of the Church is, that as *salt* is the emblem of *prudence* and *wisdom*, and *water* that of *purity* and *candour*; the Church therefore ordained them to be mixed together in the sanctified, or holy water, to denote by them, that when the grace of God has cleansed the soul from the filth of sin, it causes the aforesaid virtues, that serve as a spiritual *salt* to season the Christian life, and to preserve it from the corruption of sin. “Have salt in yourselves,” saith CHRIST.—Mark ix. 49.

*Hyssop*, mentioned in the prayer at the sprinkling, from Ps. l. is an herb of a bitter quality, at the same time cleansing. In the Old Law, it was ordered to be dipped into water, in which was mixed the blood of a bird; with which water the lepers and their houses were besprinkled, and thereby cleansed. The words cited in the verse alluded to the water of tears, and the bitterness of a contrite heart, and the blood of CHRIST, through whose merits the soul of a sinner is cleansed from the spiritual leprosy of sin. “Who will give water to my head, and to my eyes a fountain of tears, and I will weep day and night.”—Jer. ix. “Who is he that overcometh the world, but he that believeth that JESUS is the Son of GOD? This is He that came by water and blood; (1 John v.) from whose side, when opened, came blood and water.”—John xix.

Numb. xiv. 20, 21.—“And the LORD said, I have forgiven according to thy word;” through the prayer that Moses offered to GOD, to appease his anger against his

his people, who had offended him by their murmur. “As I live, they have not obeyed my voice; they shall not see the land for which I sware to their fathers, neither,” &c. ver. 22. Thus, in the New Law, after God hath forgiven the sins of the repenting sinner, by the absolution of the priest, administering the sacrament of Penance, satisfaction or atonement is yet to be enjoined by the priest, and to be duly performed by the penitent; otherwise, God will do himself justice, by inflicting more severe punishment in the next life, or by an exclusion from the eternal promised land of heaven to the good.

*Numb.* xvi. 1.—“And behold Core, the son of Isaac, and Dathan, and Abiron, rose up against Moses, and with them two hundred and fifty others, and who in the time of the assembly were called over by name; and when they had stood up against Moses and Aaron, they said, Let it be enough for you that all the multitude consisteth of holy ones, and the LORD is among them; why lift up yourselves above the people of the LORD? When Moses heard this, he fell flat on his face, and speaking,” &c.—ver. 1, 2, 3, 4.

The first remark on this passage of holy writ is as to the transaction. Similar to it is that of *dissenters* in general from the Roman Catholic Church, rising up and holding out against the Supreme Head of the Church of CHRIST, the Pope; whose appointment to rule his Church is equally divine, as was that of Moses; and as the Israelites despised God, (confirmed by his dreadful punishment) in the same manner they who despise the Head of the Church of CHRIST, despise CHRIST himself, who says, “He that despises you, despises me.”—*Luke* x. 16. Thus did the arch re-

former

former Luther rise up against Pope Leo X. the Head of the Church; also, his adherents, and abettors of the Reformation, inimical to ecclesiastical hierarchy, admitting no proper priesthood in the Church; because, as they allege, all Christians are called, a “kingly holy” “priesthood and priests.”—1 Pet. ii.; Apoc. i.; Luther de Abrogat. Missæ.

The second remark relates to schism, division, and separation from the universal Church; of which this in the Old Law, though only a type with respect to the New Law, yet realized by their fact, how grievously offensive it was to God, appears from the dreadful punishment inflicted on the perpetrators directly, and shortly after on the abettors. Similar schisms have happened in the Church of the New Law; so true it is, “A man’s enemies shall be they of his own household.”—Matt. x. 3. Of this stamp was Arius, also Luther.

“Now all those things (saith St. Paul) happened for “our correction.”—1 Cor. x. 11. Warning us, lest at any time we, by any means, open the way to *schism*, abet, or partake it; for every schism tends to *heresy*. But, “Wo to the man (saith CHRIST) by whom the “scandal cometh.” The like fatal event the Catholic Church bewails with respect to the Greek Church; that began in *schism*, and ended in *heresy*. Thus also as to Luther and his adherents.

By this notorious schism in the Old Law, so specified; by the present Greek schism; and by that of Luther; by the dreadful punishment which God inflicted on the first; and the unhappy situation, as to the security of eternal salvation, to those of the second and third; we are warned to keep order, subordination, unity, and peace, in the Church of CHRIST: also, no ways to communicate



communicate with scismatics and heretics, in acts either of the one or the other, in matters of faith and religion; nor even to favour or connive at either, by words or otherways. "I have hated the assembly of the malignant; and with the wicked I will not sit."—Ps. xxv. 5. "With men that work iniquity, I will not communicate with the choicest of them."—Ps. cxi. 4. For after God had punished, in such a visible manner, Core, Dathan, and Abiron, that "the earth opened her mouth, and swallowed them alive down, and they went down into hell:" (ver. 10.) when, on the following day, the multitude murmured against Moses and Aaron, (because of what had happened to Core, &c.) saying, "You have killed the people of the LORD:" (ver. 41.) because of those words only, rather in favour of them whom God had thus punished, He (the LORD) was so incensed, that He said to Moses, with a command, "Get you out from amidst of this multitude; this moment will I destroy them."—ver. 45. How great a judgment, then, awaits those who participate, though only in external acts of *schism*!

It may be said of *schism*, as CHRIST says of *scandal*, "It must needs be that scandals come."—Matt. xviii. 7. And St. Paul, "There must be also heresies."—1 Cor. xi. 19. Yet neither the one nor the other, nor *schism*, as of absolute necessity; but through the corrupt nature of mankind, prone to evil, repugnant to good. By reason then of this, and the pride and perverseness of individuals, there will be in the Church, as in private families, dissensions; there will arise occasionally in the Church "men speaking perverse things, to draw many disciples after them:" (Acts xx. 30.) "disobedient, seducers, subverting whole houses, teaching the things  
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“they ought not.”—Tit. i. However, all such dissensions, schisms, and heresy, are not by the will of GOD; for, “Let no man, when he is tempted, say that he is tempted of GOD; for GOD is not a tempter of evils, and He tempteth no man; but every man is tempted by his own concupiscence.”—James i. Yet GOD, through his infinite goodness, draws good from such evils, inasmuch as they become a trial of the firmness of the faith and fidelity of his faithful servants, the orthodox and good; (as gold is tried by the fire;) and the good thus proved, they are approved by GOD, and found “to the praise, and glory, and honour of the Church of CHRIST.”—I Pet. i.

Ver. 23.—“And the LORD said to Moses, Command the whole people to separate themselves from the tents of Core, and Dathan, and Abiron, and touch nothing of their’s, lest you be involved in their sins.” If so strict a prohibition was laid on them in the Old Law, as to their associating with *schismatics*, even in externals, through the danger and threat of being involved in their sin: not less, but much greater is the danger of sin, that attends such Roman Catholics, as frequent the Church service of the Reformed Church, Methodists, &c. *schismatics* and heretics separated from the Church of CHRIST. Wherefore are their churches and meeting-places forbidden on the like occasion to Roman Catholics. The practice of some Roman Catholics of these late times attending the funeral service, in the said Churches, of a deceased friend, seems to carry with it some marks of a friendly, Christian, and religious devoir; and it may be allowable on some particular occasion, and to some particular persons akin to the deceased, more so than to the commonality of them. But when this religious de-

voir, if such it may be called, when and where little or nothing of religion is realized, and the attendance is paid only to the rich and higher rank of persons, where worldly pomp of a this or of a that meets the assistant; well! if some sinister or mercenary view do not supersede the religious devoir; particularly, as the like pious motive seldom or ever engages them to attend the funerals of the poor, where no worldly pomp, &c. meet the assistants. A resident pastor of the deceased may with propriety attend the funeral of one of his flock, in order to supply, in the secrecy of mind and heart, what he would otherwise do publicly, if allowed by Government, and not precluded by penal laws. Yet, this even, not without danger of scandal to the rest of his flock; therefore in the whole, the practice better omitted; (a practice unknown in times not so far distant; “Ask of the “days of old, and they will tell you;”) that they may “be altogether blameless before God,” (Col. i. 1 Tim. iii.) and in the sight of the people, and clear from the least occasion of scandal: following the maxim of St. Paul, “all things are lawful to me, but all things are “not expedient;” that is, such as may be indifferent of their own nature; things that are not forbidden by the law of God; yet may it be *expedient*, particularly on the danger of giving scandal, to refrain from doing them. “Wherefore, if meat, (eating it) scandalize my “brother, I will never eat flesh, lest I should scandalize “my brother.”—Ibid. viii. 13.

As to other pretexts of Roman Catholics for frequenting such places and meetings, merely to gratify curiosity of sight, of hearing the preacher and music, &c. they are altogether vain and futile, not to say, even in some degree sinful; at least not allowable, and moreover, scandalous



scandalous by ill example given to others; and more particularly, when a ticket of admittance is requisite; and this at the very hour at which their own divine service is performed; thus giving the preference to schismatical meetings to their own orthodox, (a fact known to have been realized.) If Roman Catholics are desirous and zealous to know their duty to GOD and to his Church, let them ask and learn it from their own pastors, and in their respective chapels. "Seek the LORD in simplicity of heart, for He sheweth Himself to them that have faith in Him, and not in the persuasive words of human wisdom, (1 Cor. ii. 4.) adulterating the word of GOD."—2 Cor. ii. 17.

Instances are not wanting of the fatal consequence (within the knowledge of the writer) that has attended some Roman Catholics on their frequenting such meetings; "therefore have such undisciplined souls erred."—Wisd. xiii. "Let him then that thinketh himself to stand, take heed lest he fall."—1 Cor. x. For he, the enemy, that prompts the gratification of the senses on such occasions, accompanies them to such places, even sits aside them, and then excites them to prefer the present enchantment (that darkens their mind, and deceitfully soothes the heart) to their orthodox and true worship of GOD. These confiding too presumptuously on the strength and security of their faith and religion, and thus tempting GOD; GOD withdraws from them his grace thus forfeited, abandons them to their conceitedness, and they by degrees suffer the wreck of their religion, become schismatics, well! if not heretics; and "because they had not wisdom, they perished through their folly."—Baruch iii. 26. And, as "no man can serve two masters," (Matt. vi.) so no man can

serve the one only GOD in two different ways of religion; for *religion* is one only, as GOD is one. “How long  
“do you halt between two sides; if the LORD be GOD,  
“follow him,” (3 Kings xviii.) in the Church, and by  
the religion He hath prescribed and established.

The aforesaid evil arises also from another source, viz. an ill-grounded maxim, lately adopted by some Roman Catholics, of a pretended liberality of sentiment, with respect to religion and religious matters, accordingly as every one may in their own private judgment think proper to adopt and pursue; so that they may not appear bigotted to their own Catholic religion, and incur from their heterodox neighbours the stigma of bigotry and bigots. This is commonly the ground and motive of the pretended liberality; also, with a view of currying their favour in some sort or other, and not to incur displeasure or ridicule. From the practice of this misconstrued liberality, &c. of Roman Catholics, it is, that those of the Reformed Church will now-a-days presume to tell you, that the difference between their Church and doctrine, and that of ours, the Roman Catholic, is very slender, with respect to points of faith and morality. That it is slender, as to the practical part, with respect, alas! to too many on each side, cannot be disowned by either. This evil arises again, on the side of the Roman Catholics, from a too common connexion, by marriage, of the one party with the other; this has proved a fatal rock, on which their faith and religion have split: such is the pernicious effect of *liberal sentiment*, and of matrimonial connexion by persons of this and that Church, always attended with danger. [On this last head, see 8th Q. p. 153, &c.]

To be bigotted to our *religion*, by a blind, overstrained, heated, and fiery zeal, is blameable in any Roman Catholic, however learned, (even in a clergyman;) particularly, if the morals of the person happen not to be edifying, so that example may influence words to some good effect. Blameable also in the illiterate, though their moral life may be good and exemplary; because they have not sufficient knowledge of religion, nor abilities to foil an adversary, (perhaps a scoffer of religion;) hence they draw rather disgrace on their Catholic religion, with additional ridicule, and confirm the adversary in his error. In such cases, it may be said, with some reference, “ Seek not to be made a judge, “ (with respect to religious disputes and controversy) “ unless thou have strength (of learning, virtue, and “ capacity) to extirpate iniquities.”—Eccclus. vii. 6.

But to be bigotted to *religion*, that is, strenuously, and with truly-Christian zeal and charity, devoted to it, and thus to maintain it occasionally against scoffers of it, or such as are inimical to it; provided virtue, knowledge, and capacity, enable to defend it; then it is a plausible Christian zeal, and it becomes a duty incumbent; because the true Christian is obliged to make such an outward profession of his faith and religion, whenever the honour of God, of his Church, and religion, and the good of a neighbour may require it of him. Wherefore, every Roman Catholic living amidst heretics, or dissenters inimical to the Church of CHRIST, should, as St. Paul exhorts, “ carefully study to present himself approved “ to God, the Christian that needeth not to be ashamed, “ rightly handling the word of truth.”—2 Tim. ii. “ But avoid bitter zeal, for where that is, there will be “ contention. Contend not in words, for it is to no “ profit,



“profit, but to the subversion of the hearers.”—2 Tim. It will be “as casting pearls before swine, to be trampled down.”—Matt. vii. The true Christian adopts the sentiments of St. Paul, “I am not ashamed of the Gospel;” nor of my religion. “Be not ashamed of the testimony of the LORD.”—2 Tim. “If any suffer as a Christian, let him not be ashamed, but let him glorify God in his name.”—1 Pet. iv. For CHRIST says, “He that shall be ashamed of me, and of my words, of him the Son of Man shall be ashamed, when he shall come in his majesty, and that of his Father, and of the holy angels.”—Luke ix. 26. “He that shall deny me before men, I will also deny,” &c.—Matt. x. 32.

It was by such truly-Christian zeal, so many holy men and women of the Roman Catholic Church and religion acquired the palm of martyrdom, and a crown of glory in heaven. “Be ready, then, always to satisfy every one that asketh you a reason of that hope which is in you,” (1 Pet. iii.) and of the religion you profess; but with modesty, having a good conscience; that “whereas they speak evil of you;” jeer you by the name of Papist, &c.; “they may be ashamed who falsely accuse your good conversation in CHRIST.”—Ibid. If thus “you suffer any thing for justice (religion) sake,” as a Christian Roman Catholic, “blessed are you, and sanctify the LORD JESUS in your hearts.”—*Numb. xx. 11.*—“When Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance.” This rock was a figure of CHRIST, the spiritual rock, and “the rock was CHRIST;” (1 Cor. x.) whose head they struck with a reed, and pierced with a thorny crown,  
 Mark

Matt. xxi. Mark xv. "They struck his face;" (Luke xxii.) and, when dead on the cross, they opened his side with a spear, and thence gushed forth "water and blood," the source of grace, and every spiritual good.

Numb. xxi.—"And the LORD said to him, (Moses) make a brazen serpent, and set it up for a sign; whosoever being struck, (bitten by the fiery serpent which God had sent amidst them by punishment) shall look on it, shall live." This special command of God to Moses is a confirmed truth, that when God in his first commandment forbade the making of any graven thing, the stress of the forbiddance falls not on *making a graven thing*, but on the purport and end of making it, expressed by the words *to Thee*. [See above, p. 210, &c.] If this was not the meaning, God would not have commanded Moses to make a brazen serpent, and to set it up for the purpose he then announced to him; otherwise his command would have been contradictory, and inconsistent with his former command. Blasphemous would the very thought be. [See hereafter.] God moreover joins to his command of making the serpent, the purpose of it, viz. that of healing those bitten by the fiery serpent, merely by looking at the brazen serpent. Yet, not that there was any intrinsic medical virtue in it, nor merely by looking at it; but it was solely by the will and power of God, in consequence of their obedience to his command, that they were healed; and this salutary effect was derived through the merit of JESUS CHRIST, then the expected Messiah and Saviour of mankind; of whom it was "set up for a sign," as CHRIST himself explains it, saying, "As Moses lifted up the serpent in the desert, so must the Son of Man be lifted up; that whoever believeth in Him may not  
"perish,



“perish, but have life everlasting:” (John iii. 14)  
 “for a sign,” of CHRIST nailed to the cross, and lifted up to the sight of the multitude around; to save mankind in general from the infernal serpent, that seduced our first parents. And the like salutary effect was realized at his crucifixion; when the Centurion having beheld Him (JESUS) suffering and dying on the cross, he, seeing what was done, glorified GOD, whom till then he had not acknowledged, saying, “Indeed, this was a just  
 “man; indeed, this man was the Son of GOD. And  
 “all the multitude of them that were come together, &c.  
 “returned, striking their breasts.”—Luke xxiii. 47.

These facts, it may be presumed, no one of the Reformed Church will gainsay. Why then do they object to bear in sight a representation of this same CHRIST on a crucifix? Why calumniate Roman Catholics with idolatry, and breach of the first commandment, by looking up to a crucifix? Will they presume to say, the Israelites were guilty of *idolatry*, when they looked up to the brazen serpent? or of *superstition*, when by so doing they expected to be healed? Do they imagine the cure of the Israelites proceeded from the manufactured brazen serpent? They certainly are not so weak, and void of common sense. Why then will they impute the like falsities, absurdities, and ridiculousness to Roman Catholics? Why are they (of the Reformed Church) so inimical to a stony or wooden cross, crucifix, &c. also, to forming the sign of a cross on the forehead, &c. and calling on their Redeemer, thus represented and reminded to them, and from whose merits they hope to obtain eternal salvation, equally as the Roman Catholic does. Allow, then, (ye of the Reformed Church) Roman Catholics to be endued at least with common sense



sense and reason; and with a right and just knowledge of the religion they profess. Whence, again, such rage and fury against crosses, crucifixes, &c. as to become (as the first reformers were) Iconoclasts; removing, pulling down, mutilating, or destroying such-like representatives of their Redeemer; even casting them forth their Church, as if to obliterate whatever may remind them of the benefit of their redemption, and at how dear a rate purchased, by the crucifixion of CHRIST, Man-God, and by the blood he spilt to the very last drop, on a cross. Would they act in the like manner to a stony, wooden, &c. representative of their national and mortal king?

Why, among other remnants of Popish superstition, (to use their own opprobrious terms) do they not take down from the steeples of ancient Roman Catholic Churches the iron cross, the ball on which it stands, and the weather-cock on the top? The design of the Roman Catholic Church, in this kind of decoration, is as an emblematical memorandum to every Christian eye, that lifts up to behold it, to remind that CHRIST, by the cross, conquered the whole world, or race of mankind, (denoted by the ball) from the dominion of Satan; and the weather-cock on the top of the cross, denotes the spiritual supremacy of St. Peter, who, after he had denied CHRIST his Master, repented his crime with bitter tears at the crowing of the cock, foretold him by CHRIST, (Luke xxii. 31, 32) "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for you, that thy faith fail not; and thou being once converted, confirm thy brethren." This St. Peter fulfilled, when appointed by CHRIST the head of his Church, (Acts i. 2, 3, &c.) emblematically

emblematically denoted by the weather-cock placed on the top of the cross; and moreover, that St. Peter sealed his faith and supremacy with his blood, being crucified, and dying on a cross, as CHRIST his Lord and Master had previously undergone. Now all this favours not a little of Popish superstition or idolatry. Why not, then, take down all such crosses, and replace them with some other decoration in lieu of such Popery; as has been done in some other Churches throughout the nation, on that very score?

*Pudet hæc potuisse dici, et non posse refelli.*

“These things, then, dost thou render to the LORD, thou foolish and unwise people! Is He not thy Saviour, who has redeemed you?”—Deut. xxxii. Is not such proceeding a bitter zeal? “I have stretched forth my hands all the day to an unbelieving people, who walk in a way that is not good, after their own thoughts.”—Isai. lxxv. “You have always been rebellious against the LORD, (his Church and religion.) But remember the days of old, of your ancestors; think upon every generation.”—Ps. xv. 20. “Ask thy father, and he will declare to thee;” (why those crosses, &c. were erected here and there, which you have destroyed, mutilated, cast forth?) “thy elders, and they will tell thee;” they were neither idolaters nor superstitious. Beware, lest you may, in time to come, have reason to acknowledge, “these are they whom we hold in derision, (nick-named Papists) and for a parable of reproach; but behold, they are numbered among the children of GOD. We, senseless, esteemed their life madness, (idolatrous, superstitious) therefore we have erred from the way of truth, and the light of justice.”—Wisd. v. “Leaving the right way, we have

“ have gone astray, having followed the way of Balaam,  
“ of Boser, (Luther, Calvin, &c.) who loved the wages  
“ of iniquity.”—2 Pet. ii.

§.

Deut. iv. 13. “ And he (God) showed his covenant, which He commanded you to do, and the  
“ ten words which he wrote in the two tables of stone.”  
Hence it is evident, that the Commandments of God are ten in number; therefore are they named the *Decalogue*, that is, the *Ten Words*. But the Reformed Church divides and arranges them not rightly. Prejudice conceived by the arch-reformers against their mother Church, the Roman Catholic, seems to have caused this improper arrangement, by which they fain would make two distinct commandments of the first, which is one only. The first they comprise under the words, “ Thou shalt not have strange gods before Me.” The second under these, “ Thou shalt not make to thyself any graven thing;” where they have altered the original, viz. *thing* into *image*, (see p. 210) as an argument against images, &c. allowed and used by the Roman Catholic Church. The least cool and unprejudiced reflection will tell them, that the last prohibition, viz. to make any graven thing (or image, to admit their translation) belongs and bears reference to the first part, viz. “ not to have strange gods before Me;” that is, as it has been observed above, not to make such things to the purpose of worshipping them, as their God, who created them, &c. The occasion of this prohibition was their proneness to idolatry, (as it has before been observed.) To prevent this iniquity, God forbade them to make any graven thing, to the likeness,



likeness, &c. to that end, viz. of worshipping it. That this is the stress of the prohibition, and the connexion with the former words of the commandment; and that thus they form one only commandment, is clear from posterior commands that God gave Moses, to make the brazen serpent; the image of cherubim, to adorn the tabernacle; of lions, and even mice; and these to be made of gold. For he said, "I the LORD! this is my Name. "I will not give my glory to another, nor my praise to graven things."—Isa. xlii. 8. Here it is not said *graven images*, but *graven things*, as in the commandment.

The Reformed Church again, in consequence of the preceding division, in order to keep up the number ten, has made free to make but one commandment of the 9th and 10th; "Thou shalt not covet thy neighbour's wife. Thou shalt not covet thy neighbour's goods." Whereas these two objects of the mind and heart, of carnal desires, particularly of another man's wife; or accordingly, of another wife's husband; and, coveting the worldly goods of another, are as distinct sins from each other, as the external acts are of adultery and theft, forbidden by two distinct commandments, the 6th and 7th. Therefore are the 9th and 10th as distinct the one from the other.

*Deut. iv. 2.*—"Thou shalt not add to the word that "I speak to you, neither shalt thou take from it." When Moses gave this charge to the people, he could not mean that nothing more should be written, commanded, or ordained, (as if the whole of religion, as to the worship of God, was contained in what they had hitherto heard, learned, and been taught;) otherwise, the priests and prophets who succeeded him in process of time, counteracted; which they certainly did not,

as they also spoke, wrote, and taught, as Moses had; the one and the others directed and inspired by God. Hence is the Reformed Church in an error, when they assert that all other scripture is included in the Law, and carries with it explanation and completion. By this assertion they fain would exclude *Tradition*, as having no reference to and connexion with the Church and religion; acts, practices, points of faith, and such as are known, delivered, and taught only by word of mouth, not by holy scripture, or other written memorials. And this their assertion they maintain in opposition to the doctrine of the Roman Catholic Church; whereas the Roman Catholic Church holds and maintains that *Tradition*, divine, apostolic, and ecclesiastic, is, with holy scripture, the ground of faith and religion; and traditions even prior to holy scripture. Such traditions, then, as are approved and sanctioned by the Church, the Roman Catholics hold, are to be received, as included in the law of God, either as explanative or expletive of it, as the written doctrine of CHRIST and of his Apostles is in general contained in the law of Moses; for CHRIST said, "I came not to destroy the law, but to fulfil it." So are certain traditions, as to rites, fasts, festivals, &c. proved and confirmed by general principles and maxims written in the Bible; and by CHRIST's own words to his Apostles, "He that heareth you, heareth me," (teaching by word of mouth, *tradition* :) and St. Paul informs the Corinthians, "The rest will I set in order when I come:" (1 Cor. xviii.) and to the Thessalonians, 2d Ep. ii. "Remember you not, that when I was with you, I told you these things? therefore stand fast, and hold the traditions which you have learned, whether by word or by our epistle."

As

As to what the Reformed Church alleges against tradition, from the words of CHRIST to the Pharisees, (see p. 88, 89) CHRIST there condemns their unnatural traditions with respect to gifts given to the temple with injury to a distressed parent; “and further you do not permit them (children) to do any thing for their father or mother.”—Mark vii. 12.

Groundless again is it to argue hence, that the precepts of the Church, in matters of discipline, are not obligatory. CHRIST commands all to obey the Church, and all lawful superiors, for their authority is from GOD; “He therefore that resisteth the power, resisteth the ordinance of GOD.”—Rom. xiii. 2. They are indeed the precepts of men, as were those of the man Moses; but of men invested with authority from GOD, and in that view they are divine precepts: wherefore, as CHRIST told the people and his disciples, “the Scribes and Pharisees have sitten on the chair of Moses; all things therefore, whatsoever they shall say to you, observe and do.”—Matt. xxiii. 6.

It is by tradition the Reformed Church is enabled to ascertain the Bible to be the Word of GOD; the Sunday to be the sabbath-day of the New Law; and this, moreover, by the tradition of the Roman Catholic Church. Of such weight was this tradition to the great St. Augustine, that he declared, “I, for my part, would not believe the Gospel, unless the authority of the Catholic Church moved me; they, therefore, whom I obey, when saying, Believe the Gospel; why should I not obey them, saying, Believe not Manicheus?” With analogy, it may be said to a Protestant, As you believe the Gospel to be the Gospel, and the contents of it to be divine truths, only by tradition,



*tradition*, as handed to you by the authority of the Roman Catholic Church; why, then, will you not believe the same Church, with respect to all other traditions she teaches? Why will you not believe her, when she says to you, Believe not Luther, Calvin, &c. for they teach errors; they are, as CHRIST expresses such teachers, “thieves and robbers, that have climbed “up another way,” that have gone into the ways of Core and his companions.

St. Augustine then proceeds, saying, “Choose which “you will. If you will say, Believe the Catholics, “(the Catholic Church, which Protestants profess to “believe in the Creed) so they (the Catholic Church) “warn me, that I give no credit to you, Manicheus, “(Luther, Calvin, &c.) If you say, Believe not the “Catholics, (Catholic Church) it is not the right way “by the Gospel to drive me to the faith of Manicheus; “(nor alike in the Reformed Church, to bring me to “their Church, to cite the Gospel in defence of their “faith) because (continues St. Augustine) I believed the “Gospel by the preaching of Catholics.” In the like manner does the Reformed Church believe the Gospel to be truly the Gospel, or sacred word of GOD, only and by no other channel than by that of the traditionary testimony and authority of the Roman Catholic Church. The Reformed Church therefore has no real ground to corroborate their Church dogms and their religion on scripture texts, interpreted at their own private conceit, sense, and fancy; for they know well who quoted texts of holy scripture, when he undertook to tempt the LORD of mankind! The force and efficacy of holy scripture consists not in barely reading and citing it; but in understanding it; by the interpretation and authority

thority of its depositary, the Church, holy Fathers, by tradition, &c. And as to the *traditions* received by the Catholic Church, as St. Augustine says of the scripture, "Tho' an evident proof or example cannot be produced from holy scripture of its veracity of its being such, notwithstanding we hold the veracity of it, because the Church so holdeth and teacheth; of whose authority in teaching and ruling, the scripture proveth and commandeth:" so it may be said of Tradition; and it may be laid down as a fundamental principle, that in whatever point of the Christian Catholic doctrine, all Catholic pastors and ancient fathers do agree, such doctrine is truly Catholic and sterling; as it has been believed in all places, at all times, and by all the faithful in CHRIST: and to avoid the perplexity of errors, we must interpret the scripture by the tradition of the Catholic Church, as the clue to conduct us to and in the way of truth. Wherefore St. Vincent of Lerins observes: "They who are bold with one article of faith, will proceed on to others: and what will be the consequence of reforming religion, but only that these reformers will never have done, till they have reformed it quite away?" An instance of this is not wanting in the case of the *Reformation*, among the different *sects* sprang from it, reforming and re-reforming one another. And with respect to tradition, St. Irenæus observes: "What should have been done, if the Apostles had left us no writings? We should certainly have followed the channel of tradition, as the Christians did previously to any such writings; and, as many barbarous nations profess the faith, without the use of writings." And again, as a Protestant divine, Dr. Hare, bishop of Chichester, justly remarks: "the

" orthodox

“orthodox faith does not depend on the scriptures considered in themselves, but as explained by Catholic tradition.”

*Deut.* xvii. 8.—“If thou perceive that there be among you a hard and difficult matter in judgment, and that the words of the judge within thy gates do vary: Arise, and go up to the place which the LORD thy God shall choose. And thou shalt come to the judge that shall be at thy time; and thou shalt ask of them, and they shall show the truth of the judgment; and thou shalt do whatever they shall say that preside in that place, and what they shall teach thee according to his law, and thou shalt follow their sentence: but he that will be proud, and refuse to obey the commandment of the priest, and the decree of the judge, that man shall die.” An evident proof this, that even in the law of Moses, God appointed one Supreme Head of his Church and religion, also as judge in matters of religion; by whose judgment and decision in spiritual matters, doubtful or controverted, they were bound implicitly to abide; otherwise, if proud, obstinate, disobedient, “that man shall die.” Nor was this supreme prerogative and authority conferred on and committed to a lay person in the world, king, prince, &c. but to the Priest, and to one supreme High-Priest; that recourse might be had to their counsel, where one chief judge, (the high priest) was appointed to give decision of the matter, and his sentence all were commanded to receive and obey as the law.

A true type, this spiritual court of the Old Law, of the spiritual courts of the New Law, and of the present Church of CHRIST, whether diocesan, national, &c.



But in a special manner of the supreme spiritual court, commonly known by the appellative, *the Court of Rome*. This court consists of the High-Priest, and the Head of the Roman Catholic Church, the Pope, his Cardinals, and occasionally, (if a general council be held) the Bishops, Divines, &c. accordingly, to deliberate on important spiritual matters, relative to the doctrine, discipline, &c. of the Church, faith, religion: there, also, are all controverted doubtful points discussed and cleared; heterodox, heretical dogms, errors, denounced. When such points are settled and agreed on, they are made sterling and orthodox, or otherwise; if orthodox, they become the standard and rule of all the faithful, or whole Church indiscriminately, from the first to the last, the highest and lowest of her members; and this is confirmed by the supreme authority, decree, and sanction of the Pope, the supreme judge: thus settled, the decree is handed to the whole body of the Roman Catholic Church; by them it is received with due submission, and obedience, and execution; well knowing, that "he that will be proud," and refuse to obey the command of the priest, and the decree of the judge, "that man shall die;" the spiritual death of his soul, by the anathema, he incurs by his disobedience. For "if he will not hear the Church," saith CHRIST, "let him be to thee as a heathen."—Luke x.

A reason of this obligatory submission and obedience to the fore-mentioned decree of the High-Priest or Pope is also deduced from the like figured in the Mosaic law. God so assisted that consistory of the Old Law with his divine spirit of truth, that their judgment was infallible, as if the sentence of God himself; otherwise, the severe and absolute threat of

immediate

immediate death would not have been annexed to it: the sentence was infallible, in consequence of what God said, "who shall show the truth." And further to confirm the *infallibility*, God ordained, that among the other ornaments with which He prescribed Aaron as High-Priest should be invested, the one on his breast should be the *rationale* of judgment, when he appeared before the people, on which should be visibly engraved, "*Doctrine and Verity*;" when he shall "go before the LORD" (Exod. xxviii. 30) "with the mitre on his head."—Levit. viii. 9. If, then, God held and preserved his Church and religion in the Old Law under such special attention, protection, and guidance, when it was only the shadow and figure of the more perfect tabernacle, covenant, Church, and religion, which He decreed to establish in the New Law, by his eternal Son, in future time, and to perpetuate to the end of time; can it be suspected, He would do less for the reality—the Church of his Eternal Son made man, CHRIST; who, as Man-God, purchased it at the price of the very last drop of his blood? that He would do less than He had done for the shadow, the figure "that brought nothing to perfection?" Wherefore, did CHRIST himself, Man-God, continue, confirm, and perpetuate the spiritual Supremacy of his Church, authority, and infallibility of judgment, as to faith, doctrine, and religion, in the person of St. Peter? "Thou art Peter," and of his successors, "behold, I am with you to the consummation of the world."—Matt. xxv.

*Deuteronomy* xxiv.—"If a man take a wife and have her, and she not find favour in his eyes for some uncleanness, he shall make a bill of divorce, and shall give it into her hand, and shall send her

“ out of his house. And being departed, when she shall  
 “ have married another husband, and he also hateth  
 “ her, and hath given her a bill of divorce, and sent  
 “ her out of his house, or is dead; the former husband cannot take her again to wife.” The Reformed Church allege this passage to sanction their act, allowing it lawful to a divorced wife and husband, either of them, to marry another man or woman, accordingly, even during the life of the former husband or wife: but the said passage does not sufficiently ground the legality of such proceedings as to re-marriage. For, first, it is doubtful, whether this kind of divorce was not barely tolerated as a less sin, in order to avoid a greater, (Sts. Jerome and Chryf.) or dispensed with, and so made lawful to the Jews, for a time. However it may have been, CHRIST by his New Law, “ Behold, I make all things new,” may be here applied) either by correcting this former default, or by revoking the former dispensations, restored the indissolubleness of the matrimonial bond to the first institution; telling the Pharisees, as the doctors of the law, “ that which  
 “ God hath joined, let no man put asunder.”—Matt. xix. 6. And he tells them further, concerning the law, that Moses, “ by reason of the hardness of your heart, “ permitted you to put away your wife; but from the “ beginning it was not so.”—ver. 8. And though he allow a separation of the husband and wife by reason of fornication; yet on no cause does he allow either of them to marry again, while the separated parties are alive. This is evident from the words of St. Mark and St. Luke. [See the occasion and explanation of the different passages, pages 240, &c.] St. Paul teaches the same doctrine; that though a divorce be made,



made, on occasion of fornication, yet neither the innocent nor guilty party can marry again, man or woman accordingly, while either be living: "The woman (he says) that hath a husband, whilst her husband liveth, is bound to the law; but if the husband be dead, she is loosed from the law of her husband; therefore, whilst her husband liveth, she shall be called an adulteress, if she be with another man: but if her husband be dead, she is delivered from the law of her husband, so that she is not made an adulteress, if she be with another man."—Rom. vii. And, "if she depart, that she remain unmarried, or be reconciled to her husband. A woman is bound to the law as long as her husband liveth." What is here said with regard to the woman, the same holds good and is binding with regard to the man, a husband. [See pages 240, 241, 242, &c.] "These words of the Apostle, (says St. Aug.) so often repeated and inculcated, are true, lively, found, and plain. A woman beginneth not to be the wife of another husband, except she cease to be the wife of the former; and she only ceases to be the wife of the former by his death, not if he or she commit adultery." A wife is therefore lawfully dismissed for fornication; but the bond of the former remains indissoluble; ("till death doth us part;") therefore is she or he guilty of adultery. Nothing but corporal death can loose the bond of marriage consummated; nor of marriage that is not yet consummated, but death or a solemn vow of continency in an approved rule of a religious order; yet in this last case, the party not engaging in the like profession and vow is obliged to remain unmarried to another, till the death of the engaged by vow.

19th Q. After the death of Moses, did the Church and religion of GOD continue; and was it ruled by one spiritual Supreme Head, as during the life of Moses?

A. After the death of Moses, in the year of the creation of the world 1451, and seven years after the death of Aaron, the Church and religion of GOD still continued, and was ruled, as to the spiritualship of him, by the High-Priest Eleazar; and in temporal government by Josue, commanding and directing the people of GOD by law and with wisdom. He had been, while Moses lived, his coadjutor as minister; and he was tenderly beloved by Moses: he had the command of the army of the people of GOD against the Amalecites, whom he defeated; and he always retained a great zeal of religion. This he shewed in a particular manner, when the people murmured against Moses and Aaron, for having brought them out of the land of Egypt, and they were on the point of choosing to themselves a chief, that might lead them back into Egypt.

Josue iii. 8.—“And the LORD said to Josue, this day will I begin to exalt thee before all Israel; that they may know, as I was with Moses, so am I with you; and do thou command the priests that carry the ark of the testament, &c.”—ver. 8. Josue indeed appointed others to administer *circumcision*, which was in the Old Law as the Sacrament of Baptism in the New Law; yet not altogether so, as it was ordained for the male sex only, and therefore only a type of baptism; (viii. 31.) he also “built an altar, and upon it he offered holocausts to the LORD, and immolated victims of peace-offerings;” and moreover he blessed the people of Israel. And previous to all this, the LORD spoke thus to Josue: “As I have been  
“with



“with Moses, &c.”—i. 3. And at the close of Josue’s administration and life, “he made a covenant, and “set before the people commandments and judgments.”—xxiv. 25. From these passages the Reformed Church concludes, that as Josue was not of the number and rank of Priests or Levites, he consequently acted not on the forefaid occasions of religious worship, either as Priest or Levite, but as a lay person distinct from those who were destined to attend the ark, sanctuary, tabernacle, &c. as the ministers appointed by the LORD, solely to that purpose. Hence they infer, in favour of their Church supremacy, that it may be established in the person of a national King or Queen, together with royal and temporal supremacy; and that as Josue was appointed by GOD, and acted immediately under Him, as the Head in spiritual matters; therefore may a King or Queen of the temporal kingdom be also the Supreme spiritual Head, Ruler, and Governor of GOD’s spiritual kingdom, the Church. Josue indeed performed lawfully the aforefaid spiritual functions; which, by the by, any temporal lawful lay superior may exercise even now-a-days, a king, a parent, &c. As St. Peter says of the faithful in CHRIST, in general and indiscriminately, “Be you a holy priesthood, to offer up spiritual sacrifices; a kingly priesthood, that you may declare his virtues, &c.”—I Peter ii. But does the Reformed Church thence conclude and admit that kings, princes, or any individuals of the laity, are priests and the ministers of the LORD, of the number of the clergy, with authority to rule and govern in spirituals? Would they allow them to preach, to administer their sacraments, &c. to appropriate and enjoy, &c.? Would their Bishops allow them to exercise their functions? Moses, they



they must acknowledge, was in a particular and extraordinary manner, and on a similar occasion, appointed by God, on the first delivery of his chosen people from Egypt, and to the formation of a more explicit and regulated Church than had existed in past times. To that end he received from God an extraordinary superiority and authority, both in temporal and spiritual concerns. But will they thence presume to draw a parallel, with respect to the Reformation liberty, either as to the cause, necessity, &c.? Yet after this extraordinary commission given to Moses, and the end of it was affected, the temporal and spiritual government was divided between the High-Priest, as to the spiritual, and the prince as to the temporal; but the ordinary priesthood and spiritual *supremacy* were vested and settled on Aaron and his sons, consecrated by Moses solely to that purpose: “And the LORD spoke to Moses, saying, Take Aaron with his sons, &c. (Levit. viii.)” “And Moses and Aaron went into the tabernacle, and the LORD spoke to Moses. Moses did as the LORD had commanded, and when he had stripped Aaron of his vestments, he vested Eleazar his son with them.” Numb. xx. 23. Thus Eleazar became the succeeding spiritual Ruler of the Church; and the temporal was given to Josue after the death of Moses, to whom, in that point only, Josue succeeded. “And the LORD said to Moses, Take Josue, a man in whom is the spirit, and put thy hand upon him, and he shall stand before Eleazar; and if any thing be to be done, Eleazar the priest shall consult the LORD for him. And when Moses had taken Josue, he set him before Eleazar the priest, and laying his hands on his head, he repeated all things the LORD had commanded.”

—Numb.

—Numb. xxvii. Eleazar, then the priest, and after the decease of Moses and Aaron, the high-priest, consulted the LORD for Josue, and received answer “in doctrine and truth.”—Exod. xxviii.; Levit. viii. And that Josue might accordingly, and the children of Israel with him, and the rest of the multitude, “go out and go in at his word;” that is, Josue should lead and govern them at Eleazar’s word, as he should direct, after he had consulted the LORD for Josue, as their temporal prince and general, on their march to take possession of the promised land. Josue therefore, it is evident, executed the will and command of God, not by spiritual jurisdiction and authority directly from himself, but with subordination to the counsel of the high-priest Eleazar. Josue was set over the people, as their military leader and commander; but Eleazar, in the spiritual and religious function, was superior over Josue and the people. What, therefore, Josue did in the fore-cited spiritual functions, was also in subordination to the High-Priest, by whose direction and approbation he commanded, rather directed them, the Priests and Levites, how, whither, and when, to carry the Ark, &c. Also as their general, he exhorted the people, his army, among whom were the Priests and Levites. And he moreover blessed them; as a king or general may do in these times, particularly when on a march against an enemy, and previously to an engagement with them; nor is this either assuming, nor even trespassing on, the spiritual jurisdiction and prerogative of the Pope or respective Bishop.

There are many instances, throughout every age, of kings, emperors, and generals, who have by religious actions promoted and advanced religion, and the good  
of



of the Church, under the direction of respective bishops, and co-operating with them; and thereby acquired an additional epithet to their royal title. Constantine the Great did many religious acts, similar to those of Josue; he even judged spiritual causes, and though agreeable to the bishops, yet he pleaded forgiveness of the fact; which he needed not to have done, if he had looked on himself as the ordinary and lawful judge, or entitled to act thus, in quality of royal supremacy. The like good offices have other kings, &c. exercised occasionally; yet always, with due subordination to the Supreme Spiritual Head, whether Pope or Bishop, in matters of spiritual power and jurisdiction, this being their sole prerogative.

In a word, whatever the Reformed Church may allege from Josue's proceeding, or from any other fact in the Old Law, to sanction their lay spiritual supremacy in the king, queen, &c. the whole was but a shadow; and GOD, as the sovereign LORD and Ruler, whose cogitations, judgment, and ways of proceeding, are incomprehensible to man, acted according to his infinite power, wisdom, and will; and his appointments were made accordingly. Nothing, then, can be deduced from that singular act of Josue, in favour of lay supremacy of the Church; and whatever may have carried the appearance, CHRIST dissolved it, and abrogated it in the New Law, when he said to St. Peter, whom He appointed the chief of his church, "Thou art Peter, (rock)" and on this rock I will build, &c. and to thee "I will give the keys;" spiritual power, authority, and jurisdiction over my lambs, over my sheep; that is, over the whole body of the faithful. John xxi. Matt. xvi. But no such promise was ever made, nor charge given, to any lay person, whether king, &c.



The Church has, ever since the forefaid appointment of St. Peter by CHRIST himfelf, acknowledged the primacy of the Roman fee to be derived from CHRIST, and to be lodged in the perfon of the fucceffor to St. Peter, the Pope; and this primacy is not derived from the emperors, (as Photius pretended) in order to eftablifh his fchifm. The name of Pope (Father) was indeed anciently common to all biftops; but as the ftyle with regard to titles and epithets changed accordingly, and was arbitrary; this title, *Pope*, became referved folely to the refpective Biftops of Rome. 1 Con. Toledo, A. D. 400. Several Popes, after St. Gelafius, frequently ftyled themfelves Vicars of St. Peter. That the title of Vicar of CHRIST was alfo given to the Pope, is manifelt from the fifteenth letter of St. Cyprian to Cornelius; and from the testimony of the Biftops and Priests, who, after the Pope St. Gelafius, had abfolved the Biftop Myfenus, cried out, that they acknowledged in his (Gelafius') perfon, the *Vicar of JESUS CHRIST*; A. D. 494. The title *Pope* was firft affumed 154.

Though the Popes have been; from the time of St. Peter, Biftops of Rome, and the fpiritual fupremacy of the Church of CHRIST has been hitherto known and entitled the *Court of Rome*, the Apoftolic fee; yet it is not from that refpective biftopric or city the Pope derives his fupremacy of the Church, but from his fucceffion to St. Peter the Apoftle, to whom CHRIST gave “the keys of the kingdom of heaven;” (Matt.) and in whole perfon (the chief of his Apoftolic college) He fettled the *fupremacy*, to be continued thenceforward by perpetual fucceffion of one Head or Chief of his Church, to the end of ages. It is not, therefore, the Pope’s refiding in this or that place, or his being Biftop  
of

of Rome, Avignon, Paris, London, that affects his supremacy. This particular object is no ways essential to that prerogative. Popes have been banished Rome occasionally, by emperors, and other temporal sovereigns: Avignon was for a considerable time the residence of Popes; it may be so again, or some other place, under the present extraordinary revolution of France, and convulsion of states throughout the world. Yet the "KING of kings, the LORD of lords," CHRIST, will ever protect his Church; according to his promise, "Behold, I am with you;" and He will preserve immoveable the supremacy of his *one fold*, his Church, and of *one Shepherd*; the Pope, as the common Father of his faithful flock of Christians, to "feed his lambs, to feed his sheep," though it may not be immoveable, as to the place of residence, or bishopric he may hold. As to that particular, it is no ways essential; as CHRIST said, "My kingdom is not of this world;" so He may permit the princes and sovereigns of the world to usurp the temporal possession and government of the city of Rome; but this will not affect the spiritual supremacy of the Pope, in ruling and governing the spiritual kingdom of his Church. How many, averse to the see of Rome, the Roman Catholic Church, in a late event, when Pope Pius VI. was banished Rome, led captive, and died on the road under captivity, exulted at the apparent extinction of Popes? Yet, to their surprise, did they behold another succeeding Pope, Pius VII. acknowledged by the very inimical man, that led his predecessor captive from Rome.

This may be sufficient to convince them of the fallacy of their expectancy at that time, at this present, or at any future time; also of the veracity of CHRIST's

promise,

promise, "Behold, I am with you, to the consummation  
"of the world; (Matt. xxviii.) and there shall be one  
"fold and one Shepherd; (John x. 36;) one Church,  
"and one Head of the Church."

For "there is no wisdom, there is no prudence, there  
"is no counsel against the LORD."—Prov. xxi. 30.  
"Why then have the Gentiles raged, and the people  
"devised vain things; the kings of the earth stood  
"up, and the princes met together, against the LORD,  
"and against his CHRIST? Let us break, let us cast  
"away, &c. He that dwelleth in heaven shall laugh at  
"them: and the LORD shall deride them," &c.—Ps. ii.

Here, it may not be improper to state the real ground  
of the fabulous slur cast on the primacy of the Roman  
Church, in favour of lay-supremacy, by the Reformed  
Church, in the person of a woman named Joan, or Jo-  
annah, once Pope. This fable, truly an old woman's  
story may it be called, some will relate as a real fact, to  
corroborate their system of spiritual supremacy, even in  
the person of a queen or woman.

The reality of this tale is: The supposed Pope Joan  
(a woman) was no other than the real Pope, John VIII.  
A. D. 872, from the following event:—Bardas, a cruel  
and ambitious man, though otherwise very learned,  
became in time the general of Michael the emperor's  
army. He stepped into that post by assassinating The-  
ocritus, then the general. He then so contrived as to  
bring the Empress Theodora, his sister, into disgrace;  
and he caused St. Ignatius, the Patriarch of Constanti-  
nople, to be deposed, in order to replace his own ne-  
phew Photius in the patriarchate. Photius accordingly  
procured himself, though only a layman, to be chosen  
patriarch; was ordained and confirmed in it. He then

took



took upon himself to condemn St. Ignatius. Pope Nicholas shortly after, in a council held at Rome, annulled Photius's ordination, and ordered St. Ignatius to be re-established in the Constant: Patriarchate. The Emperor Batilius, succeeding to Michael, also re-established St. Ignatius; and he expelled Photius; who was accordingly deposed, and anathematized in the fourth council of Constantinople, the eighth general council under Pope Adrian II. Photius regaining favour with the Emperor Basil, Basil returned to Constantinople, and he caused Photius to be re-established Patriarch, on the decease of St. Ignatius. Pope John VIII. then the reigning Pope, was so weak and condescending as to suffer himself to be inveigled by the cajoling of the Emperor Basil; so far even as, *woman-like*, to be prevailed on to admit Photius to be re-established in the patriarchate; notwithstanding the former and formal deposition and anathematization by the aforesaid general council, and predecessor Pope Adrian II. Hence was the reflection cast on Pope John, of having acted in the affair weakly and timidly, *woman-like*; and thence the nickname of Pope Joanna, for Joannes, or Joan for John, was attached to him; and the slur continued to abide by him during his life. This is the real fact; whence the Reformed Church, inimical to the Church of Rome, has forged this calumniating fable of a *female Pope*, or *woman*, by name Pope Joan, Joanna, or Jane.

With respect to Photius, the arguments alleged in the fourth council of Constantinople, in favour of his ordination, were confuted by Metrophanes, the metropolitan of Smyrna. *Photius* was required to own whether he submitted to the decrees of Nicholas, and of Adrian II. Popes. He refused; Gregory of Syracuse  
also

also refused, and some other bishops who sided with him. Then were read again the decrees that were denounced against Gregory, and the bishops who sided with Photius. At last *anathema* was denounced on Photius and his adherents; “To Photius, a courtier  
“and invader, *anathema*. To Photius, a layman, and  
“belonging to the court, *anathema*. To Photius, a  
“Nephyte and tyrant, *anathema*. To Photius, a schis-  
“ismatic and condemned, *anathema*. To Photius, an  
“adulterer and parricide, *anathema*. To all his adhe-  
“rents and abettors, *anathema*. To Gregory, late  
“bishop of Syracuse, *anathema*.” The witnesses which Photius had engaged to accuse St. Ignatius, acknowledged their crime, and submitting themselves to the canonical penance enjoined them, (which it was in the power of St. Ignatius to lessen or moderate) they his accusers, by order of the Council, also denounced *anathema* on Photius.

To return to the preceding subject. Where, on different occasions, it is said, “The Lord spoke to Moses,  
“to Josue, &c.” it may not be improper to state the manner in which we may conceive God to have spoken to these holy men, and to his prophets, in subsequent ages. Wherefore, when it is read in holy scripture, God spoke or said to Abraham, Noe, Moses, Josue, &c. to that purpose God used the ministry of his Angels, either by representing to the sight of them to whom He meant to communicate his will and command, a corporal form, and causing them at the moment to hear a distinct sound of voice, articulating the divine message sent to them; or by representing to their mind, a strong, sensible, and lively image and impression of what it was his divine will and command they should execute. And it  
is

is thus GOD still continues to speak and to make known to the individuals of mankind his will and pleasure, in their own respective regard. These divine suggestions and favours are generally called *divine inspirations*, so strongly sometimes as to hear (as it were) a voice speaking to us. These inspirations are kind, tender, and gracious favours and calls of GOD, in order to our eternal welfare, by doing good and avoiding evil. We ought, therefore, to be very attentive to them, and to pursue them accordingly. An inattention to them, a flight of them, and a neglect of complying, may be attended with fatal consequence and detriment to our progress in the Christian life and perfection towards eternal salvation. "I will hear (said David) what the LORD GOD may speak to me." "Speak, O LORD," said Samuel, (when the LORD called him in this manner by his name) "because thy servant heareth."

*Josue* v. 13. "And when Josue was in the field, he saw a man standing over against him, holding a drawn sword. And he went to him, and said, Art thou one of our's, or of our adversaries?" And he answered "No; but I am Prince of the Hosts of the LORD, and now I am come. Josue fell on his face to the ground, and worshipping said, What saith my Lord to his servant?" Here, then, Josue worships him whom at first he takes to be a man, but whom he worships differently when the apparent man tells him he is "the Prince of the LORD of Hosts." Josue then knew him to be an Angel of the LORD; he therefore seems to have been St. Michael, the Archangel. "Behold, (saith Daniel) Michael, one of the chief Princes; Michael, your Prince;" (chap. x.) Michael, the guardian General of the Church of GOD. Yet Josue, falling on his face flat on the ground,



ground, worships him with the greatest veneration possible; even equal to that which mortal man can pay exteriorly to GOD himself. But will Protestants dare charge Josue with idolatry, by so doing? Yet do they falsely charge Roman Catholics with idolatry; whereas they do no more, when they, according to the doctrine of their Church, venerate and invoke the Angels and Saints, than what Josue did on this occasion. By his external action he did not worship the Angel with that supreme honour due to GOD alone, and to be paid to no other; that, indeed, would have been idolatrous worship in some degree; particularly as he was told, and he knew for certain, the apparent man was not GOD, but only a Prince of his heavenly hosts. Nor was Josue's worship a civil veneration and honour, such as is paid to temporal kings and princes; such honour is not adequate to that which is due to celestial Spirits, and Princes of the heavenly hosts. Josue's veneration, therefore, was infinitely inferior to divine worship, yet of a higher degree than *civil honour*; and such is the honour that the Roman Catholic Church pays to the Angels and Saints. Yet Josue's veneration of the Angel might have been divine honour, without the guilt of idolatry; as his external veneration may have been referred to GOD, whose representative the angel was at the time, and who spoke to him the will and command of GOD. By such a reference and intention, it is GOD whom we adore, honour, and worship, as the only source of all sanctity and excellence; the first beginning and ultimate end of all good; "for of Him, " and by Him, and in Him are all things; to Him be " be glory for ever. Amen."—Rom. ii. 36. Even when He deigns to represent Himself to us, or to speak

to us by his Angels, and He condescends to receive through them the homage of worship we pay to Him. (See p. 38, 39, &c.) It may, moreover, be here observed, that the Angel not only accepted the honour Josue paid to him, but he moreover required of him a further token; "Loose (says he) thy shoes from off thy feet; "for the place where thou standest is holy."—v. 16. Holy, for what reason? unless by that of the Angel's presence, who represented God, and who was his messenger; for otherwise the ground was no other than a common field of Jericho. The like external respect Moses was commanded to exhibit, when he approached the flaming bush.—Exod. iii. Hence reverence is due even to holy places. On the like reverential ground, the Church has ordained the ceremony on Good-Friday, that the officiant priest put off his shoes before he approaches to salute the hands and feet of CHRIST, crucified for the redemption of mankind on that anniversary day, and there represented to him and to the people, by the crucifix. This ceremony of putting off the shoes, and approaching even barefoot, is in some places observed by all in general, priest and people. On how weak and fallacious ground, even a want of common sense and reason, does the Reformed Church reprobate, as idolatrous or superstitious, this or any such like ceremony and practice used in the Roman Catholic Church? Why do they profess to believe the holy Catholic Church, yet reprobate her precepts, discipline, ceremonies, &c.?

*Josue ix.* Josue, as the temporal chief and the general of the army, is deceived by the Gabaonites in his proceedings. Why? Only because "he consulted "not the mouth of the LORD," (ver. 14;) viz. the high-

high-priest Eleazar, his spiritual ruler and governor; as the LORD had appointed, when any thing was to be done that bore any doubt of the will of GOD, whether it was to be done or not. *Exod. xxix. 42; Numb. xxvii. 21.*

*Josue xxii. 26.* “They said, Let us build us an altar, not for holocausts, nor to offer victims, but for a testimony between us and you.” St. Augustine remarks on this passage, that in the Law of Moses there was only one altar for sacrifice for the whole people of GOD; so to prevent schism and idolatry. But now, as the Church of CHRIST consists of all nations, there are many altars in different nations, but *one only sacrifice*, viz. of the Holy Mass, prefigured by all former sacrifices in the Old Law; thereby to cement unity of faith, religion, and Church, also to prevent schism; and that schismatics may be known by their dissenting, and not joining in that one sacrifice. The Reformed Church having rejected from their Liturgy, and abolished, the sacrifice of the Mass, the only one sacrifice of the New Law, that Church has no altar, properly such. Where, then, there is neither sacrifice nor altar; on what ground can their religion and Church claim to be that of CHRIST, the true Church. This climax is true:—*Churches are builded for altars; altars are erected in them for sacrifice; sacrifice is offered to GOD; and priests are ordained to offer sacrifice to GOD.* This the *Roman Catholic Church and religion* does, and no other. And that *religion* has the noblest *churches*, (Rome, France, and Spain;) the noblest *altar*, and the noblest *priest*, (at Rome, and the Pope;) the noblest *sacrifice*, viz. of CHRIST, at the Holy Mass: and all this to the Most High GOD, the GOD of GODS, the LORD.



Hence may the Pope say, as the Head of the Church, with Solomon, “The house which I desire to build, “is great; for our God is great above all gods.”—  
2 Paralip. ii. 8.

*Fourth Age of the World.*

Q. 20th. How was the Church and Religion of God continued in the fourth age of the world? A. In the fourth age, that is, from the going forth of Egypt to the foundation of the Temple, the space of 480 years, the same *faith* and *religion* not only continued, (notwithstanding some breaches of individuals, by schism and idolatry) but it was yet more expressive and explicit, by a variety of sacrifices, sacraments, holy rites, and observances. The two different states, ecclesiastical and temporal, were more distinguished the one from the other, and with greater subordination.

The principal point and ground of all religion, viz. the belief in one God, and the due and proper worship of Him was, above all, most strictly commanded, frequently repeated, and most religiously observed, by the good; and the transgressors were severely punished.

In this age, many were the prophecies and figures of the most sacred mystery of the *Incarnation of the Son of God*. Moses evidently foreshewed, that, after other prophets, CHRIST, the Son of God, would come in our flesh, and redeem mankind: “The LORD thy  
“God will raise up to thee a prophet; Him thou shalt  
“hear, &c.”—Deut. xviii. 15. St. Peter confirms this testimony of Moses, Acts iii. The brazen serpent denoted CHRIST to be crucified, as CHRIST himself expounds it, John iii.

That

That in man there is *Free-will*, to make himself happy here by doing good, or miserable by doing evil; and accordingly, happy or miserable after death, for eternity; is evident from what the LORD said to his people, when "He rained bread from heaven for them."—Exod. xvi. 4. He added, "That I may prove them, "if they will walk in my law or no."—Ver. 4. And again, Deut. xi. 26.—"Behold, I set forth in your sight this day a blessing and a curse: a blessing, if you obey the commandments of the LORD your GOD; a curse, if you obey not. I have set before you life and death, blessing and cursing: choose therefore life, &c."—Deut. xxx. 19.

To be observed here, with respect to *free-will in man*, against which the first Reformers, to corroborate their objection, in some of their translations of the passage of St. Paul, chap. i. 17, "for the flesh lusteth," &c. "so that you do not the things that you would;" they falsely translate it, "you cannot do:" as they also falsely translate with respect to continence and celibacy, the words of CHRIST; "All men take not this word," (Matt. xix.) they translate, "All men cannot;" as if men were under an absolute necessity of sinning, or doing ill; which is also contradictory to the fore-cited passages, and to the foregoing words of the Apostle, "Walk in the Spirit, and you shall not fulfil the works of the flesh." With respect to the false translation of the Testament by the Reformed Church, Dr. Wells, a divine of that Church, observes that we have now no Greek manuscript so ancient as the old Latin version.

Though man has free-will, and may choose, yet he is not able by this freedom alone, nor otherwise, of himself,

self, “to do, nor so much as to think, any good thing,” but through the mercy and goodness of God, and his grace, given him, even without merit; grace necessary and sufficient, and effective to every good work; “for our sufficiency is from God.”—2 Cor. iii. And God, moreover, giveth particular graces for special functions, as to priests, Levit. viii.; to seventy ancients, Numb. xi.; and to King Saul, 1 Kings x. St. Paul testifies the same, 1 Cor. xii. 4.

And the good works, done by the free-will of man, though not without the grace of God, by which they are rather the works of God, “the same God who worketh all in all; (1 Cor. xii. 5;) for it is God who worketh in you both to will and to accomplish, according to his good will;” (Philip. ii. 15;) and the prophet Isaias saith, “All our works Thou hast wrought in us” (chap. xxvii. 12) are commendable in man. “This is your wisdom and understanding in the sight of nations,” said Moses, Deut. iv. 6. They are, moreover, *meritorious*; and a reward is promised for the same, and a punishment threatened on the transgressors.—Levit. xvi.

#### §. Works of Supererogation.

There were in the Old Law, as there are in the New, works that are called of *Supererogation*. These works are not of precept, either of God or of the Church, nor otherwise obligatory. They are rather of counsel, option, good-will, and devotion. The *Reformed Church* objects to this kind of works, rather it seems unthinkingly, through prejudice; seeing that many of their members practise them, though perhaps not to the degree as the Roman Catholics may. The law prescribed what



what might be made by vow, by whom, &c. (Numb. xxx. and vi.;) a particular rule was proposed to such as of their own accord were disposed to embrace such a particular state of life, either simply, without vow, in a supererogatory way, or by vow, making it a precept to them. To these a special name was assigned, viz. that of *Nazarites*; that is *separated* and *sanctified*. In this state they were to continue for a time, limited either by themselves, or by their parents; and perpetually, if they were so inclined and promised to do.—Jud. xiii. 14; 1 Kings i. These and the like supererogatory works CHRIST suggests in the Gospel. The Church terms them *Evangelical Counsels*, of which the three principal ones are *voluntary Poverty*, *perfect Obedience*, and *Continency* or *Chastity*. These are embraced with a *vow* of observance, by persons, men and women, professing the monastic or religious life, secluding themselves from the world and worldly concerns; also, by some continuing to live amidst the world in their ordinary manner, either for a time of their option, or by simple promise privately made to GOD, or by solemn vow. It is to these solemn vows the Reformed Church objects specially; but how petulantly, triflingly, and rather perversely, the Bible, if diligently examined, will convince them. [See page 268, &c.]

With respect to a subject already treated, viz. *the invocation of Saints*, it is only to observe here, that as Jacob had foretold (Gen. xlviii.) that the name of Abraham, of Isaac, and his own, should be invocated; so Moses prayed GOD, on the ground of his promise made to them, and for their sake, to pardon the people, saying, “Remember, O LORD, Abraham, Isaac, and “Israel; and the LORD was pacified from doing the  
“evil

“evil He had threatened.” And moreover, that GOD shewed them mercy and protection, not only on the ground of his *own promise*, but also for their sakes and *their merits*; (St. Aug. St. Chris.) proceeding indeed from GOD, and given to them without previous merits on their side. The only difference of the invocation of Abraham, &c. and our invocation of the Saints, is as to happiness of the one and the other, and their nearness to GOD. When Moses prayed GOD, through the mediation of Abraham, &c. or for their sakes, those holy Patriarchs did not at that time enjoy altogether the happy state, which the Saints do since the ascension of CHRIST into heaven, and those Patriarchs do now. The Saints, whom the Catholic Church has from the beginning invoked, seeing and knowing GOD in a perfect fruition of Him, in Him they also know whatever relates to His glory, and even to their own happiness; both which objects consist in his being yet more and more known, loved, praised, and glorified by their fellow-creatures, relations, friends, &c. on earth; that his kingdom may, in time, be enlarged by them, and his divine will be ever done by them, as is by themselves now in heaven, seeing and enjoying Him. This blessed state those Patriarchs did not enjoy at that time, nor any other mortal, till CHRIST set heaven open, by his ascension, to mankind in general, particularly to those who in their life would trace his steps.

The Church became, in the fourth age, yet more visible to the whole world, even universal, and therefore *Catholic*, by the special and wonderful protection of GOD throughout, in the desert, &c.; moreover, by the excellent laws given to his people, which all people admired, and none had the like.—Deut. iv. Ecclesiastical  
and

and temporal states were distinguished and disposed with subordination.—Exod. xx.; Levit. viii. The succession of high-priests.—Numb. xx.; 1 Paralip. vi.; 1 Kings; 3 Kings. Distinction of offices by priests and Levites.—Levit. viii.; Numb. iv.

Notwithstanding the Church was thus established and regulated, yet, through the corruption of human nature, and frailty of man, there were many imperfect and ill livers of every rank; so likewise in the present Church of CHRIST, good and bad. And though GOD then, and even now-a-days, punished and punishes the offenders, even whole nations; He still preserved and preserves great numbers, if not the greater, steady in faith and religion. He punished their murmur against Himself, and his ministers, their superiors, Exod. xvii.; Numb. xi. 14, 20, 21; Levit. x.; their idolatry, Aaron not free from co-operating, Exod. xxxii.; their schism, Numb. xvi.; their carnal fornication with infidels, the cause of their idolatry, Numb. xxv. And therefore he swore in wrath, that the same generation should not enter into the promised land of Canaan, (Ps. xciv.) but their children entered and possessed it.—Numb. xiv.; Joshua iii.

The Church, while thus afflicted for the sins of the wicked, by foreign enemies, wars, &c. was, on their repentance, delivered and saved by certain chieftains, called *judges* and *saviours*.—Jud. iii. 15.

Towards a further preservation of the Church and religion, many divine ordinances were established by law. All communication with infidels in their idolatry was strictly prohibited; Exod. xxiii. 1; also with schismatics in their schism; Numb. xvi. All novelties in religion were to be guarded against, and none admitted;  
such



such novelties tending greatly to false doctrine.—Deut. xiii. And in order to maintain union among the faithful, and the unity of the Church, there was but one tabernacle, one ark, and one only altar for sacrifice, throughout the whole people of Israel.

It may here be remarked (it is hoped without offence) that the general deportment of our Roman Catholics, both as to religion and morals, is in this present age widely different from what it was three or four score years past. Roman Catholics were in those days, even in the memory of the writer, in a manner apparently “the chosen people of God;” though held in contempt, jeered, and ridiculed by their neighbours of the Reformed Church, more so than at this time; and in a manner groaning (as the children of Israel in Egypt) under the threats and execution of severe penal laws, disgraceful to a humane nation. From these neighbours, inimical to their Church and religion, the Roman Catholics kept aloof, as far (as common decency, sociableness, and urbanity would admit) particularly as to communication in matters of religion; and as to marriage contract, it was never sought, nor thought of. The maxim of *liberal sentiments*, so much in vogue in these times, never entered into their minds and hearts, nor into the alphabet of their catechism. They even looked on such matrimonial connexions and participations, if not schismatical, and strictly forbidden, however dangerous from the consequences fatal to their religion; consequences that have proved so to some who have experienced them, are even acknowledged by those who have experienced them, yet not avoided by others. Such prevalence has the axiom, lately adopted, of *liberal sentiments*, no bigot, over that of the

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the *Christian Catholic sentiment*. [On this subject, see page 159, &c. 8th Query.]

Again; towards preserving union and unity in the Church and religion in the Old Law, and to preclude all strife, disputes, and controversy; on such occasions, the high-priest was expressly ordained the supreme judge; and all were commanded, under pain of death, to submit their opinion, to obey his sentence, and to abide by his decision in matters of religion. His decision was certain and infallible; seeing that GOD, who had laid the command, promised to annex to his judgment *doctrine and truth*.—Ex. xxviii. 29; Levit. viii.; Numb. iii. 7, 9; 1 Kings xxiii. 30. To this tribunal and seat of judgment CHRIST Himself refers the Jews, and to follow accordingly, (Matt. xxiii.) though the judges themselves did not the things they taught.

If such, then, was the special protection, care, and superintendence of GOD over his Church and religion in the Old Law, preparatory to his perpetual covenant with mankind in the New Law; by so much greater is his protection of his Eternal Son CHRIST, Man-God's, Church; as it is more excellent, by reality, than that of the Old, which was but the shadow and type. The Church of CHRIST, in the New Law, is founded on Him, the firmest rock of truth, by his Divine Spirit, always teaching, always guiding, with his promise of security against the deceits of Satan, under one Head and Supreme, succeeding his Apostle St. Peter, in whom He first settled the supremacy of his Church. The reality of this stands confirmed in the person of the present Pope Pius VII.; whereas the like succession of his other Apostles, or of any respective one, whether of James, John, &c. has not continued  
in

in the like manner. And the perpetual stability of the Church is also confirmed by the whole law and the prophets.—Deut. xxii. 33; 1 Kings ii.; Ps. cxvi.; 2 Kings vii. 22. These predictions and assertions cannot be understood of any temporal kingdom, since none is singly in all nations, nor perpetual; consequently they must be understood of CHRIST's spiritual kingdom, His Church, realized by its perpetuity and universality. [See Ps. ii. xvii. xlv. xlvii. lxxxvi. lxxxviii.; Acts iv.] But, as the Jews will not yet open their eyes, and behold their Messiah come among mankind; so heretics, and such as oppose the doctrine of the Catholic Church, shut their eyes voluntarily, not to behold and acknowledge Him, by disowning and opposing his doctrine, and his Church, though so visible, easily to be known and found by the direction CHRIST Himself has given; “Seek, and you shall find; ask, and it shall be given to you; knock, and it shall be opened to you. For I am the way, the life, and the truth; and the true light, that enlighteneth every man.” If these means are not taken, “thy destruction is of thyself!” But, will all the opposition, however violent and obstinate, of heretics, &c. ever frustrate the promise of CHRIST with respect to his Church, so that she fail either in existence or truth, as the Reformed Church pretends she has? (not without blasphemy?) No! by no means! GOD, indeed, denounced severe curses on his people; and that He would bring them back into Egypt, &c. if they did not keep his commandments; (Deut. xx.;) what then? Will CHRIST therefore abandon his Church, as GOD forsook the old synagogue; of which GOD said, (Deut. xxx.) “They have provoked me with that which was no God, and have angered me with their vanities; and  
“I will



“ I will provoke them with that which is no people :  
 “ not my people, because you are not my people, and  
 “ I will not be yours.”—Osee i. 8. Not so, as to  
 the Church of CHRIST! How then? “ I will visit  
 “ their iniquities, saith the LORD, with a rod, and their  
 “ sins with stripes; but my mercy I will not take away,  
 “ nor will I suffer my truth to fail; neither will I pro-  
 “ fane my covenant, and the words that proceed from  
 “ my mouth, I will not make void. Once I have sworn  
 “ by my holiness, I will not lie to David: his seed shall  
 “ endure for ever, and his throne, (the Church) as the  
 “ sun before me, and as the moon, perfect for ever, and  
 “ a faithful witness in heaven.”—Ps. lxxxviii. All which  
 promises to David were not fulfilled in Solomon, but  
 in CHRIST, his Church, and religion: CHRIST, the  
 son of David; of his race, as Man-God.

*Fifth Age of the World, from the Foundation of  
 the Temple, to the Captivity of Babylon; the Space  
 of 430 Years.*

Q. 21<sup>st</sup>. How did the Church and religion continue during the fifth age? A. During the fifth age, which commenced in the year 3901 of the creation of the world, and 1003 before the coming of CHRIST, the Church and religion continued, and was preserved by the same protection of GOD, as in the preceding ages.

Q. What are the particular occurrences to be remarked, with respect to religion, in the course of this age? A. In the course of this age, there were greater schisms, heresies, and more revolts, than in the foregoing ages. This is even a figure of what will happen in the last age of the Church of CHRIST, accordingly as He himself foretells in his Gospel; “ The Son of Man,  
 “ when

“when he cometh, shall he find (think you) faith on earth?”—Luke xviii. 8. However, GOD continued to preserve his Church and religion, notwithstanding the revolt, &c. of individuals; “reaching from the end of one age to another, mightily, and ordering all things sweetly and strongly;” nor were his Church and religion less conspicuous, with respect to many principal articles.

1. The belief in one GOD appeared evident in building, adorning, and dedicating the magnificent Temple to his worship, with such solemnity of the priests, Levites, all the tribes; and particularly the attendance of Solomon the king, and his solemn prayer, &c.—3 Kings vii. 18; 2 Paral. ii. &c. Prov. viii.; Eccles. xii.; Isa. xli. xlv. xlv.

2. The mystery of the TRINITY, (hitherto in a manner concealed from the Jews, lest it might lead them to idolatry, to which they were so prone) though obscurely contained under many figures, was in this age gradually developed by the Prophets;—Prov. xii.; Isa. vi. 48, 49; Osee xi.; Joel ii. Of CHRIST, the Redeemer, abundant proofs;—Isa. vii. viii. ix. xi. xxviii. liii.; Jer. xxiii. xxx. xxxii.; Ezek. xvii. xxxiv. xxxvii; Dan. vii. ix.; Osee vi. xiv.; Joel ii.; Sophon. ii. 2 Aggæi; 2 Zach. ii.

3. That the sacrifices and sacraments should be changed into better and more perfect ones, by CHRIST; Prov. ix.; Isa. xii. lii. lv. lxi.

4. The fruit of repentance and penance, exemplified in Achab; 3 Kings xxi.; Manasses, 2 Paral. xxxiii.; Ninevites, Jonas iii; the preaching of penance, Isa. i. ii. iii. xxx.; Jer. iii. x. &c.

5. *Abstinence* from certain flesh meats, Isa. lxvi. Ordinary and extraordinary fasts occasionally, not only for mortification, but also to obtain mercy; 2 Paral. xx;

Joel i.

Joel i. ii; Jonas iii. Forty days of Lent, and CHRIST's forty days fast, prefigured by Elias's fast; 3 Kings xix.

6. *Dedication of the Temple, &c.* (3 Kings vii. 2; Paral. iii.) built on Mount Moria, the special place designed long before to that purpose, when Abraham was directed thither by GOD, and he was at his command ready to sacrifice his son Isaac; figuring the sacrifice of CHRIST on the cross, in obedience to the will of his Eternal Father.—Gen. xxii. The place also where David offered sacrifice; (2 Kings xxiv. 1; Paral. xxi.;) and, as some historians relate, the place where CHRIST offered Himself a crucified sacrifice for mankind, and closed all former sacrifices, then called *Mount Calvary*.

7. *Synagogues*, or places of prayer, (similar to parish-churches) were built in great number; and a set form of prayers, special psalms and canticles, were appointed for divers purposes and occasions.—2 Paral. xx. Also, chanters, musicians, and different musical instruments.—Psalms.

8. Of the ministry of Angels, in favour of mankind, divers were the instances.—3 Kings xix.; 4 Kings i. 19; Paral. xxxii. Also, intercession.—Tob. xii. This particular instance of Tobias is such an evident proof against the objection of the Reformed Church, that in order to stand clear of it, as such, they deny the book of Tobias to be canonical, and eject it among their Apocryphas.

9. *Honour and intercession of Saints*, with greater reason, as immortal and glorified Spirits, near the throne of GOD, and with a higher degree and manner of honour, than was shewn and paid to the holy prophets, &c.—3 Kings xviii. 4; 3 Kings xii. And, as the holy Scripture remarks, “GOD spared and protected Jerusalem, and the kingdom of Juda, for  
“David's



“David’s sake.—3 Kings xi. 15; 4 Kings viii. 19, 20; 2 Paral. vi. 21; Isaiah xxxvii.

The like example we find of the honour and respect paid to relics, and of their miraculous effects, in the cloak of Elias, (4 Kings ii.) the bones of Elifeus, (4 Kings xiii.) and of other prophets, which King Josias would not suffer to be touched, 4 Kings xiii. Images, moreover, were retained in the Temple, (3 Kings vii.) as before in the Tabernacle. And though Ezechias destroyed the brazen serpent, through an abuse of it, tending to idolatry; yet he removed not the images of the cherubim in the Temple, which none but infidels sought to destroy. Is it not evident that the Reformed Church, though not infidels, acted in the like manner? (See preceding pages.) With respect to this subject, (treated above) and as to the cures healed by the bones of Elifeus, or cloak of Elias, &c. not from any intrinsic virtue in them, &c. but solely from the power of God; what is said of the brazen serpent, may be applied here; “For he that turned to  
“it, was not healed by that which he saw, but by  
“Thee, the Saviour of all; and in this Thou  
“didst show that Thou art he who deliverest from all  
“evil.”—Wisd. xvi. 7, 8. The serpent prefiguring CHRIST crucified, in whom is salvation, &c. The like to be observed as to cures wrought by the relics or images of Saints.

10. *A special state of life*, not commanded by the law, was voluntarily professed and observed by some prophets, and their disciples, called therefore “the children of  
“the prophets,” (4 Kings i. 2, 4;) observing particular rules, and wearing a distinctive habit. Such were the *Nazarites* and *Rechabites*, instituted before, and continued

nued still; Amos ii. Jer. xxxv. These were exemplar figures of the religious orders of men and women in the New Law, and the Church of CHRIST, embracing the profession voluntarily; and binding themselves by vow to the observance of rules, what before was only a counsel, becomes to them a strict precept. And as CHRIST says, “there are eunuchs, who have made themselves eunuchs “for the kingdom of heaven,” (Matt. xix. 12;) particularly such, by their vow of perpetual continency. [See preceding pages.]

11. The succession of high priests, and of one supreme Head of the Church, still continued as before, from Aaron to Sadoc, partly in the line of Eleazar, partly in that of Ithamar, both the sons of Aaron. So from Sadoc, by the like succession in the one or the other family; 1 Paral. vi.; 4 Kings xxiv. xxv. Besides this ordinary succession of priests, there was an extraordinary mission of prophets, to supply more fully the office of preaching the truth, and of admonishing offenders against the law. These were “holy men, inspired by God,” and their preaching was attended with extraordinary and marvelous effects; 3 Kings xvii. xviii. xix; 4 Kings i. ii. iii. v. vii. xiii.

12. Notwithstanding divers *notorious heresies* were taught and followed, in the kingdom of the ten tribes, yet the whole Church did not fail. The true priests and Levites, and many others, kept aloof, and did not join Jeroboam, nor did they sacrifice to his *golden calves*; but as they had bent their hearts to seek the LORD, “they went into Jerusalem, to immolate their victims “before the LORD, the God of their fathers.”— 2 Paral. xi. Even Naaman, a stranger of Syria, and a Neophyte in religion, by his example taught that none

ought to conform, or otherwise communicate with infidels, heretics, or schismatics, in acts of religion.—

4 Kings v. 1. *And he said to him, I am a Syrian.*

To be observed here; that the case of Naaman accompanying his royal master, the King of Syria, to the temple of Remmon, and attending while he (the king) adored strange gods, leaning on Naaman's hand, seemingly as if Naaman also joined him in the idolatrous worship, is widely different from the case of the like menial service of Roman Catholic servants attending their master or mistress to divine service in the Reformed Church; nor can it be alleged as a ground and plea for their doing so, nor as a plea by any Roman Catholics in general for their frequenting, or even going occasionally to, the divine service of the said Church, to hear sermons, &c. The case is widely different as to houses, places, persons, the offices required of them, and consequential effects. Their plea, therefore, for so doing, is not admissible, nor the fact allowable. In the case of Naaman, 1. The Gospel of CHRIST was not then published, nor existent, nor known, as it is at this present time of the New Law; nor articles of faith and religion so strictly commanded as in the New Law, by which CHRIST requires every faithful member of his Church to confess Him and his doctrine before men, otherwise He will deny him before his Father, who is in heaven.— Matt. x. 32. Naaman's presence in the temple, and his usual service to his king, such as he had exhibited to him before his return from Elifetis, and his conversion, could not be reckoned a revolt from, or a denial of, the true religion, which had never been professed there; nor could it have been an occasion of scandal to any in particular, as they were all infidels.



But where and when Roman Catholics live among those of the Reformed Church, that is so inimical to and so prejudiced against the Roman Catholic Church, and its members in general; and where they are so well known to be Roman Catholics by their neighbours; it cannot otherwise be, than when Roman Catholics frequent or go occasionally to the Reformed Church, divine service, sermons, &c. they must be reputed by the members of that Church also as members; particularly if not personally known to be Roman Catholics; and if known, such Roman Catholics are liable to be reputed either dissemblers of their religion, or holding it as indifferent; and not the real and true religion they profess it to be. Or, again; that they are wavering, and halting between the one and the other; and that they look on one religion as good as another, and salvation to be obtained in any. Or, lastly; that they themselves have no religion, are disposed (perhaps not to serve two masters) but to serve one LORD and Master, (their GOD) by two different ways of worship; whereas, the one and the other is impossible; CHRIST says, "No one can serve two masters."—Matt. vi. Thus, "they knowing God," his Church, and religion, "and not glorifying him as God," they (in a manner) revolt, or hold at a cheap rate, "the truth they had learned." (Rom. i.; 2 Pet.) To such it may be said, as CHRIST said to the Samaritan woman, "If thou didst know the gift of God, and who He is!" (John iv.) that has called thee to the true faith and Church. By such Roman Catholics, an occasion is also given of scandal to their fellow members; particularly, if such persons are of the priestly rank, gentry, parents, masters or mistresses of a family. For, as the vices of these,

and whatever they practise as to religion, are more exposed to view, to censure or applause; so are their vices more contagious, and their virtues more exemplary and edifying. Yet are their vices, from the corrupt nature and evil bent of man, more catching and infectious; not unlike to the plague that sweeps away whole families; while the like fault in an inferior individual, ignorant, or ill instructed in religion, is merely personal, and fatal only to himself; like an apoplexy, that affects one only, and stops at his death.

As to those whom the LORD has appointed to guard his vineyard, and to watch over his flock; to root up, to build, to plant, &c. by word and by example; great must be, from the like frequentation, the scandal given. Flimsy, indeed, the religious cloak, with which the act is occasionally covered, viz. improvement in sermonication, &c. item, as to the theatre. Mistaken schools those, and teachers! the better and only school where to learn the divine science, is a private oratory at the foot of the cross; thence is Christian eloquence and unction to be drawn. “There it shall be given you what to speak and preach, the spirit of your Father that speaketh in you.”—Matt. vi. “The LORD shall give the word to them that preach good things; his divine truths in sound doctrine;” Ps. lxxvii.; Tit. ii. But, the LORD never promised his spirit to the heterodox Church, nor his unction. This promise is made solely to his true Church. “But you have the unction from the Holy One,” to impart it to those who may hear you in my Church, so as “to have no need to seek it elsewhere, but as his unction teacheth you.”—1 John ii. “Let that unction abide in you,” and it will operate, in your preaching, on others. This unction  
may



may be defined A gravity and warmth in the preacher, cemented by words and action; an affecting, penetrating, interesting manner, flowing from a strong sensibility of his own heart to the importance of those truths which he delivers; and in the earnest desire that his words may make full impression on the hearts of his hearers, yet, speaking to the mind, but rather more to the heart; such is the *unction* of the LORD. However, let no preacher, on the ground of this promised unction, (unless himself be deeply grounded in the science of the saints, virtue, piety, &c.) take upon him to extemporize his preaching, without premeditation. For sermons extempore are generally attended with triteness of thought, redundancy of amplification, and inelegance of language; consequently, with little edification to the auditory.

As to the case of Roman Catholic servants attending a master or mistress of the Reformed Church to their divine service, their plea of Naaman's attendance does not avail. Besides the reasons fore-stated of Naaman's case, another is from his personal quality; he was a nobleman and the general of the king's army, he had before his conversion served his king in that capacity. Had he desisted from that service on his return from the Prophet Elifeus, to whom the king had sent him, it would have been reckoned by the king either a contempt or disloyalty; but not in the least through the sake of religion. Such-like attendance and service at Church is not required now-a-days from Roman Catholic nobility towards the king; they are precluded by law. Previously to this after-service of Naaman, he had promised expressly the Prophet, and in the presence of his Retinue, that he would never again serve false gods, but



but serve only the one true God; and to that purpose, he took with him some earth, on which to make an altar for sacrifice; and, returning home, he published the miracle that had been wrought on him in his cure. He desired he might not be set to do any thing by which he might seem to serve an idol, but that when the king thenceforward leaning on him as usually to adore Remmon, he might bow with his royal master, not meaning then to adore the idol, (for he protested against so doing) but to adore by reference of his action the Almighty one only true God; by whom he had been cured, in whom he now believed. The Prophet, by his bidding him go “in peace,” sufficiently consented to his request; and it may be looked on as a dispensation, in consideration of the time, place, situation, and quality of his person, as allowed him. The like dispensation, on similar occasions and circumstances of a person, may even now-a-days be granted in the New Law. But with respect to a Roman Catholic menial servant to a master or mistress of the Reformed Church, that attends them to their Church; by continuing there during divine service, and by the exterior conformity, he tacitly owns himself a member of that Church, like others; at least gives strong grounds of suspicion to beholders (who know him not to be a Roman Catholic) to be one of their Church; and to those who may know his religious profession, he gives an occasion of scandal; and “wo to that man by whom the scandal cometh.” —Matt. xviii. Though even no real scandal may thence arise, yet the very hazard of scandal should suffice to restrain them; since as St. Paul directs, “all things are lawful for me, but all things do not edify. Be without offence to the Jews, and to the Gentiles, “ and

“and to the Church of GOD.”—I Cor. x. And, “through thy knowledge shall the weak brother (who beholdeth thee at Church) perish?” Now, “when you sin thus against the brethren, and wound their conscience, you sin against CHRIST. Wherefore if meat (in like manner, if going to the Reformed Church service, sermon, &c.) scandalize my brother, I will never eat meat, (go to Church) lest I should scandalize my brother.”—Ibid. viii. Such a servant may attend the master or mistress to the door, or even to their pew: then let him depart.

Nor is it permitted to Roman Catholic servants in a Protestant family to assist at, and to join in, their family morning and evening prayers. Nor, moreover, to continue in their service, if obstructed in the exercise of their several duties of their Catholic religion, under whatever plea; for “the soul is of greater value than the life or body. And what will it avail, if a man gain, &c.?” Much less is it permitted them to conceal their religion, and to that end, not to observe abstinence from flesh on certain days, not to go to mass on Sundays and holidays, but to live altogether as the rest of the family servants do. CHRIST denounces to all and to every individual Christian, “He that loves father or mother more than me, is not worthy of me. He that denieth me before men, him will I deny before &c.” “You cannot serve GOD and mammon.”—Matt. vi. 24. (Of the danger of the loss of religion and faith on such occasions, see preceding pages.) For, wherever there is danger, or apprehended danger, danger is to be avoided; “he that loveth danger, shall perish in it.”—Eccles. iii. 27. “Neither tempt you CHRIST.” “Wherefore, he



“ he that thinketh himself to stand, (firm in faith and religion) let him take heed lest he fall.”—1 Cor. x.

*Remark 13.* Though Jeroboam, of the tribe of Ephraim, after the death of Solomon, possessing then ten tribes, (called the kingdom of Israel) made an egregious schism in the Church, by “ setting up two golden calves in Bethel and Dan,” (3 Kings xii.) and by raising temples, altars, and appointed priests to serve them, in opposition to the ordinance of God: yet the remaining two tribes, called the kingdom of Juda, also the greater part of Israel, particularly the Priests, Levites, and more faithful people, continued to repair to Jerusalem; not yielding to the schism and idolatry,—1 Paral. xi. Moreover, God raised up and sent special Prophets to uphold and preserve the weak, and to recall the seduced. This same Jeroboam also taught that the *calves* which he had set up were *Gods*. “ Behold thy Gods,” (said he) O Israel, which brought thee out of the land of Egypt;” (3 Kings i.) erecting temples, &c.

14. To the schism, heresy, and idolatry of Jeroboam, Achab added the worship of Baal, as a god.—3 Kings xvi. But the former heretics agreed not to the worship of this new God; and divisions ensued. Similar to this were the divisions and disagreement of the first Reformers, Luther and Calvin, rising up the one against the other, and disagreeing as to points of doctrine; and so of the rest to the present times, in the many different sects and sectaries. Many men, many minds, dividing and re-dividing; “ every kingdom divided against itself shall be made desolate, and every city or house divided against itself shall not stand.”—Matt. xii. 25.



15. The kingdom of Juda remained freer from heresies; such of their kings as gave into gross enormities, even into idolatry, became not heretics, as appears from the conversation which the prophet Isaias held with King Achaz, (to whom GOD sent the prophet) Isai. vii. And though Urias, the high-priest, erected by the command of the king a new altar in place of the altar of GOD; (4 Kings xvi.) yet he erred not in faith nor in doctrine, (as teaching in the chair of Moses) but in fact only; and of frailty, through fear of the king, as the king himself offended by his external act which he did to flatter the King of Syria. GOD, therefore, sent Isaias to admonish the king, (Achaz) which Uriah the high-priest had neglected to do through fear.

16. GOD, moreover, preserved religion in the kingdom of Israel. This truth GOD himself testified, even in the most desolate times, when the Prophet Elias lamented that he was left the only one; (3 Kings xix.) but GOD informed him, that "seven thousand" (meaning a great multitude) "had not bowed their knee to Baal," nor even conformed themselves in outward show to infidelity, nor to idolatry. Jehu in his time "destroyed" "all the worshippers of Baal;" (4 Kings x.) but *none* at any time *could wholly destroy true Israelites*, for GOD would not suffer it.—4 Kings xiv. 17. If, then, GOD had such care of his Church throughout its progress, to preserve in it *truth* and *religion*; he most certainly designed and decreed to bring it at last to perfection, in the high-priest JESUS CHRIST, his eternal Son, Man-God, dwelling among men, conversing with them, and teaching them his divine truths of *faith* and *religion*. And these He confirmed, sealing them with his blood

on the cross, and re-confirmed them by his glorious resurrection from amidst the dead, and by his triumphant ascension into heaven, whence He had come. And this same Church, his own Church and spiritual kingdom which He acquired by his blood, the one, holy, Catholic, Apostolic, and Roman Church, He will, according to his promise, preserve firm and steady in faith, doctrine, and religion, to the end of ages, as He has hitherto done since the commencement, always and invariably teaching his divine truths, never failing by error or falsehood.

*Sixth Age of the Church, from the Captivity in Babylon to the coming of the Messiah, our Lord and Saviour JESUS CHRIST; nearly the space of 640 years,*

Q. 22. How was the Church preserved, and religion observed, during the sixth age? A. It was preserved by the same Divine Hand, Providence, and his special protection, as Sovereign LORD of mankind; who “whatsoever He pleased, He hath done in heaven and “in earth; (Ps. cxxxiv.) reaching from end to end “mightily, and ordereth all things sweetly.”—Wisd. viii. And “no man shall resist me.”—Isai. xlvii. His divine majesty was acknowledged, his name was glorified, his religion was professed, and his precepts were observed, by a continued visible and known Church, no less in this sixth age than in the preceding ones.

Notwithstanding some of the peculiar people of God, in the tribe of Judah, by following the abomination of the Gentile nations, by the profanation of the house of God, the contempt of his word and of his Prophets, &c. as described in the last Chapters of 2 Paral. had provoked God to such a height as to draw on themselves

themselves the ruin of their kingdom, under the reign of King Sedecias, by Nebuchadnezzar, king of the Chaldeans, who spared no person, plundered the house of God of all its treasure, burned the temple, and led the remnant of the people captives into Babylon; in like manner, those of the kingdom of Israel, by reason of their iniquities, in the reign of Osee king of Israel, by Salamanasar king of Assyria: Notwithstanding this captivity that continued 70 years, yet they still persevered in the same faith and religion; they had a succession of the priesthood and of one high-priest, and the royal line of David was still preserved, even to the coming of CHRIST, the eternal king and priest.

As to articles of *faith and religion*: 1. The fundamental one, viz. the belief in one God was so generally held by the whole people of God, that it was the principle on which were grounded, and by which were confirmed, all other points of doctrine and morality: “Is there not one Father of all?” (said Malachy ii.) teaching that God is to be served, his laws to be observed, and every neighbour to be loved. “Hath not one God created us?” Jerémy, exhorting them to serve one only God, observes to them the absurdity of many Gods. Baruch cries out, (c. ii.) “thou oughtest to be adored, O LORD.” “In very deed,” cried out King Nebuchadnezzar, when Daniel had interpreted to him his dream; “In very deed, thy God, O Daniel, thy God is the God of Gods, and LORD of Kings.” —Dan. ii. 47.

2. The *sublime mystery* of Three Divine and distinct Persons in one God, not generally revealed in the Old Law, was known and expressed in some degree by words. Aggeus ii. 5, 6: “I am with you, saith the LORD of Hosts;



“Hosts; the word that I covenant with you, &c. and  
 “my Spirit shall be in the midst of you;” and in divers  
 other places; Dan. vii. 9.; Zach. xii. This mystery of  
 Three Divine and distinct Persons in one Divine nature  
 is the same that is believed in the New Law of CHRIST,  
 by whom it hath been clearly revealed, and is taught  
 by his Church, by the appellation of “The Mystery  
 “of the most Sacred TRINITY.” Of this expressive  
 word *Trinity*, the first mention made of it in any writ-  
 ings is in those of St. Theophilus, sixth bishop of  
 Antioch, A. D. 168: “May GOD bless us; our GOD  
 “bless us; may GOD bless us.”—Ps. lxvi. And “they  
 “cried out one to another, and said, Holy, Holy, Holy,  
 “the LORD GOD of Hosts! All the earth is full of  
 “his glory.”—Isa. vi. 3.

3. The mystery of the *Incarnation of CHRIST* is more  
 frequently and clearly expressed by the prophets; who,  
 above other considerations, to comfort the people, re-  
 minded them of his approaching coming.—See Jer. xlii.  
 30; xxxi. 23; xxxiii. 14, 15. Jeremy’s Lamentations  
 are, in the greater part, of CHRIST and his Church;  
 and some parts can scarce be applied otherwise: Chap.  
 iii. 30; iv. 20; Isa. ii. 17. “Behold, a Virgin shall  
 “conceive, and bear a Son, and his name shall be called  
 “Emanuel, GOD with us.”—ver. 14. “A Child is  
 “born to us, and a Son is given to us; and his name  
 “shall be called Wonderful, Counsellor, GOD the  
 “Mighty, the Father of the world to come, the Prince  
 “of Peace.”—Chap. ix. 6; Ezek. xiv. 25; Dan. vii.  
 13; Mal. iii. 2. These three fore-mentioned mysteries  
 are the principal ones, and the ground of all others.

4. That there are celestial spirits, called Angels, by  
 reason of their ministry on GOD, (Dan. vii. 20;) that  
 their

their power is great, and profitable to mankind, (Dan. iii. 49, 95;) that they help us, and are to be invoked by us, or prayed to; Dan. xiv. 35, 38; viii. 16, 17; ix. 21; x. 13, 20. Also particular Angels, patrons, and guardians, ver. 21; Zach. i. 9.

5. *Sacrifice*, the proper and peculiar worship of God; [see preceding pages] and the *sacrifice* of the New Law, viz. of CHRIST, is the holy sacrifice of the Mass; the only sacrifice offered in all places, a *clean oblation*, by the true worshippers of God in the true Church of CHRIST; by her priests lawfully ordained, appointed, and sent throughout the whole world.—Malachy i. 11; iii. 4; Dan. ix. 27.

6. *Transubstantiation in the Holy Eucharist*; acknowledged by some of the Jewish Rabbins or Doctors of the Law, on these words of Osee xiv. 8; “They shall live upon wheat, and they shall blossom as a vine: his memorial shall be as the vine of Libanus.” “Many of our Doctors (says R. David Kimbi) expound this, that there shall be made a change of nature in wheat, in the times of our Redeemer CHRIST.” The first mention made of the word *transubstantiation*, was in the General Council of Lateran IVth, under Pope Innocent III. A.D. 1215, at which assisted 412 bishops, and above 800 abbots and priors. Thence the Church, in the Council of Trent, consecrated the word to signify the change that is made of the substance of the *bread* and *wine* into the substance of the *Body* and *Blood* of JESUS CHRIST, at the sacrifice of the Mass, by virtue of the words of consecration; the words of CHRIST, at his Last Supper, when He instituted the said Sacrifice, and the Sacrament of the Holy Eucharist.

7. *Baptism*

7. *Baptism* is foreshowed, Ezek. xxxvi. 25; "I will pour out upon you clean water, and you shall be cleansed from all your contaminations; and I will give you a new heart, and I will give you a new spirit, &c." How apposite this to the effects of the water of the Sacrament of baptism, cleansing from original sin, (and from whatever sins, committed after the use of reason, if then received with due dispositions) and giving a new spirit; "the spirit of adoption of the children of God, to whom we may cry, Abba, Father;" (Rom. viii. 15) whereas, till then, we are the children of wrath. Thus is the passage explained by the fathers and doctors of the Church; also that other, (ch. xlvii. 1) "waters issued forth under the threshold of the house towards the East." And, "I saw water coming from the right side of the Temple, and all to whom that water came, were saved."—Zech. xlvii.

8. *Works of Penance*, practised by the people after return from captivity.—2 Esdras ix. 10, 13.

9. *The Sacrament of Holy Orders*, prefigured also the continuance of the priesthood in the New Law.—Books of Esdras throughout; of other Prophets, &c.

10. *Holy Festivals or Holidays*; throughout Esdras, b. i, chap. iii. 2, 6; Machab. iv.; 2 Machab. x. This CHRIST our LORD observed, John x. 12.

11. *Fasts*, ordinary and extraordinary, duly observed; 1 Esdras iii. 5, 8, 21, 23; Judith iv. and ix; Esther v. and xi; Zachar. viii.; also abstinence from certain meats, according to the law; Dan. i. and ix.; Judith x. 12; 2 Mach. vi. and vii.

12. *Voluntary Vows*, similar to the Evangelical Counsels, practised by Sampson, Judges xiii.; Samuel, 1 Kings; the Rechabites, Jer. xxxv.; and in the last age, near the coming



coming of CHRIST, by the Assideans or Esseri; 2 Mach. ii. 42; xiv. 6.

12. *Perpetual Continency*, or virginity. Jeremy, by the ordinance of God, lived unmarried at the time of the captivity; "Thou shalt not take;" &c.; (chap. xvi. 24) neither did he marry when he was afterwards in Egypt; but of his own will, he remained a virgin during his life.—St. Jerome, lib. i. adyers. Socinian.

13. *Praying to the Saints*, and their intercession, Jer. xv. i.; more expressly, 2 Mach. xv. 12, 14, &c.; inasmuch as the prophet Jeremy and Onias (who were then only in limbo) did pray for the whole people of the Jews: reverence shewed to relics and holy vessels, &c.; Jeremy hiding the holy fire, tabernacle, &c. (2 Mach. ii. 1, 15) that they might not be profaned by infidels. Other holy ornaments and vessels restored, by favour of King Cyrus.—1 Esdras i. 7, 8, 30.

A figure also of the holy cross; on which CHRIST was crucified to redeem mankind, and of Roman Catholics making the sign of a cross on the forehead, &c. *Those* that mourned for the abomination in Jerusalem (Ezech. ix.) were signed in the foreheads with the letter Thau T, and so were saved from the common slaughter of those who were not thus signed. With St. Paul Roman Catholics say, "God forbid I should glory save in the cross of our Lord Jesus Christ;" (Galat. vi. 14); "lest the Cross of CHRIST should be made void;" (1 Cor. i. 17); as of no virtue, nor spiritual good, be derived from a grateful and sorrowful token of remembrance of our Redeemer, who redeemed us on the cross. "The scandal, therefore, of the cross," of a crucifix, of the sign of the cross, which the Reformed Church take from such like tokens, "is made

“made void,” null, unreal, unfounded; (Galat. v.;) since no cause of shame or disgrace can arise from any outward sign or token of profession of gratitude, &c. to Him in whom we believe, in whom we trust and place all our confidence; and from whose cruel and ignominious death, all good, all merit, grace, and salvation, are derived to mankind. So to none can such tokens be a scandal, or a stumbling-block, except to those who profess themselves “to be enemies to the cross of CHRIST.”—Philip. iii. But “the word of the cross, to them indeed that perish, is foolishness; but to them that are saved (that is to the faithful) it is the power of God. But we preach CHRIST crucified, unto the Jews a stumbling-block, and unto the Gentiles foolishness;” (1 Cor. i. 18, 23;) and to all such as hold it in derision, so far as to remove it out of sight, mutilate, destroy it; though only a mute, inoffensive representative of their dearest friend, their Redeemer. But it is hoped, they do not mean by so doing to remove Him from their mind and heart: But may his sacred words, when dying on the cross, plead in their behalf: “Father, forgive them, for they know not what they do.”—Luke xxiii. 34.

14. *Praying and Sacrifice for the Dead.*—2 Machab. xii. 43, 46. The *Reformed Church* admit not this book as canonical among others, (for reasons above mentioned;) yet must they allow the fact of Judas, who was high-priest, and practised it, with the whole people, as a *holy and salutary cogitation to pray for the dead, that they may be loosed from their sins.* Though they allege their funeral service to be only to the edification of the living; yet, if they will but seriously consider the tenor of the prayers, Psalms, Scripture, Lecture,



Lecture, &c. they must allow the application of the whole to bear a closer reference to the deceased, than merely to the edification of the living. Hence, in consequence, follows a belief of the remission of some sins, as to atonement after death in the next life, in a middle state, called *Purgatory*. Judas, *thinking well and religiously concerning the resurrection, (for unless he hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead) that they may be loosed from their sins;* (2 Mac. xii.) that is, from the punishment of sins. Let the *Reformed Church*, and such as deny this article of the Roman Catholic faith, ask Him, who said, “there is some sin that shall not be forgiven, neither in this world, nor in the world to come;” (Matt. xii. 32;) why He said this, if there remain no remission and purgation of sin in the next life?

15. *The general Judgment*, life everlasting, of reward or punishment, at the end of the world, and at the general judgment.—Mal. chap. ult. 5, 6, &c. The coming of Elias, and the conversion of the remnant of the Jewish people; “After all the things aforesaid shall find thee, and in the latter time thou shalt re- turn to the LORD thy GOD, and shalt hear his voice; He will not leave thee, nor altogether destroy thee, nor forget the covenant, wherein He swore to thy fathers.”—Chap. iv. 30.

§.

*State of the Primitive Church during the Captivity, to the Coming of CHRIST.*

1. During the times of the heathen monarchs in general, the people of GOD, in the times of the *Chaldeans*, whose chief city was Babylon, were under captivity



tivity seventy years. 2. They were released in the times of the *Medes and Persians*, making one nation; and they experienced many favours, yet were they sometimes afflicted. 3. Under the *Grecians*, they were partly under the persecution of Antiochus Epiphanes, and of other Grecian monarchs; and they were partly engaged in wars in defence of the law of GOD. After this, till the passion of CHRIST, the Church for the most part enjoyed peace, yet sometimes afflicted.

However, the providence of GOD was still evident in his protection, preserving it during the seventy years of captivity, by sending previously to Babylon, or rather permitting some select persons to be led captives thither, before the city and temple of Jerusalem were destroyed. Hence *Joachaz*, alias *Jechonias*, king of Juda, was transported to Babylon; also his mother, and other principal persons; 4 Kings xxiv. 15; 1 Paral. vi. 15; Also *Josedech*, the high-priest, of Aaron's stock, was in Babylon previously to the whole body of the nation being transported thither.

*Jechonias* (Joachim) remained in prison till the death of Nabuchodonosor, the space of thirty-seven years; he was then delivered by Evilmerodach.—4 Kings xxv. 27. He, together with Josue, the son of Josedech the high-priest, Esdras, Nehemias, and others, recited 1 Esdras ii. conducted the children of Israel from Babylon into their country. There were also, from a former transmigration, Daniel and three other children, Ananias, Misael, Azarias.—Dan. i. 1, 6. These, with others, were carried as hostages to Babylon, and they were brought up more liberally, and were specially protected by GOD, even in the observance of the law; and singularly esteemed, promoted, &c. by the king, and

and in general. Though Daniel was occasionally in danger of life, yet was he delivered by the power of God, and preserved.—Dan. vi. 14. The other three children, for refusing to adore an idol that was set up by Nabuchodonosor, were cast into a burning furnace, but preserved unhurt.—Dan. iii. Ezechiél was transported into Babylon, and there he prophesied.—ch. i. 2.

Darius, who, after he had slain Baltassar king of the Chaldees, possessed the kingdom of Babylon, and brought the monarchy to the Medes and Persians, (Dan. v. 31) died within the space of a year after. He was succeeded by Cyrus. Cyrus granted leave to all the Jews to return into Jewry, and there to rebuild their temple, and the city of Jerusalem.

The Prophet Daniel had then a vision, that CHRIST the Saviour should come into the world, within seventy weeks (of seven years to the week, that is, four hundred and ninety years) after the finishing of the temple and city.—Dan. ix. 24, 25. However, as to reckoning the weeks from that period is rather obscure, as many other prophecies are “shut and sealed;” (Dan. xii. 6, 9, 13;) yet was the prophecy certain, though it was the will of God it should not be altogether clear to every understanding.

At this time, Mardocheus remaining in Chaldea, *had that vision*, as related Esther xi. after which followed the history of him, &c.

The Prophets Aggæus and Zacharias exhorted the people to rebuild the Temple that had been begun. Ag. i. 2, 10; ii. 15. But that the New Law, the Church of CHRIST, should far excel the Synagogue of the Old Law. “Great shall be the glory of this last house, more than of the first.” Zachary confirms the



same, inviting the Gentiles to come, and the Jews to return into the Church of CHRIST.—Chap. ii. 6, 7.

Malachy, after the finishing of the Temple, exhorts the people to offer their sacrifices with purity of heart, &c. (chap. i.) foretelleth the rejection of the Jews, and the calling of the Gentiles, with the change of the old sacrifices, and the institution of a *new sacrifice*, far more excellent and more effectual to be offered *every where*.—Ver. 10, 11.

Shortly after this, Manasses, an apostate high-priest, caused a schism; he builded another temple in Garizim, which the Samaritans afterwards pretended to be more ancient than the temple of Jerusalem. Against the new temple of Garizim, CHRIST passed sentence, and condemned it.—John iv. 22. King Ptolomeus also decided against it; Josephus, lib. xiii. 6. Yet the same Ptolomeus, to gratify another apostate Onias, (the son of good Onias, the high-priest and martyr, 2 Mac. iv. 34) gave them leave to build another temple in Egypt, also in schism against the true Church in Jerusalem.

In the time of the Grecian monarchy, though learning flourished more than before, yet their philosophers erred both in natural and moral science; and they taught, that some material things were co-eternal with God. They had the like absurd conceit, as to the *chief good*. The Pythagoreans thought one way; the Stoics, another way; Platonics, Peripatetics, Epicureans, all these contradicting and condemning one another. The like happened at the time of the *Reformation*, among the different sects, on their separation from the true Church of CHRIST, the ancient and only Church, the Roman Catholic Church. To such may be applied, with the royal prophet, and St. Paul, “their cogitations are vain,” that will happiness



to be in any other thing than in serving GOD, and to be obtained by any other means than by the grace of GOD.

—Pſ. xciii. 1 Cor. iii. And CHRIST's declaration is, "Now this is eternal life, that they may know Thee, "the only true GOD, and JESUS CHRIST whom Thou "haſt ſent."—John xvii. 3.

However, while they were under theſe difficulties, trials, and attempts, made againſt the Church; GOD, whoſe will none can reſtrict, ſtill protected it. And in defence of their faith and religion, many endured ſufferings, and even death. Witneſſes, among others, are the Machabees, in conſequence of the edict of King Antiochus.—1 Mac. i. 43. "He wrote to all his kingdom, that all the people ſhould be one," and every one ſhould leave his own law. Other like commands he ſent, tending to the deſtruction of the Church and religion of the true GOD; and "that whoſoever would "not do according to the word of King Antiochus, ſhould "be put to death.—Ver. 52. But many of the people "of Iſrael determined with themſelves, that they would "not eat unclean things; and they choſe rather to die, "than to be defiled with unclean meats. And they "would not break the holy law of GOD; and they were "put to death.—Ver. 65, 66. And there were ſlain, "in the ſpace of three whole days, fourſcore thouſand; "forty thouſand were made priſoners, and as many were "fold." Other wicked laws were enacted againſt them, in order to terrify, or to induce them to yield, or at leaſt to engage them to diſſemble by outward ſhow of conformity. Similar to theſe laws, in no ſmall degree, are the penal laws againſt Roman Catholics.

Againſt the Roman Catholics, and againſt them only; whoſe religion, till the Reformation, was the ancient and  
only

only one professed throughout this nation; and who were the proprietors and possessors of the cathedrals, churches, abbies, &c.; against these were the laws enacted by Government, while whatever different and various sects of Dissenters from the new Reformed and Established Church poured into this nation from foreign parts, were permitted to live unmolested in the exercise of their worship, and to enjoy national liberty, privileges, &c. not obstructed by the like penal laws; laws, in their first state and execution severe, and disgraceful to so humane a nation as ours is. [See the laws in Statute-Books, Burn's Justice, &c.] But, thanks to our present gracious Sovereign and Parliament, those laws have been much mitigated; though they still suspend and affect the exercise of our religion in full extent, unless procured by an oath tendered to the purpose; which oath, not having the just requisites to a lawful oath, viz. judgment, justice, and truth, bears too hard on the upright conscience, the secret and sacred monitor of rational man. Hence, on the score of that oath alone, (not through defect of due and faithful allegiance to the King, and attachment to our native country and fellow-subjects, though differing from them in profession of church and divine worship) it is, that we decline the procuration, and choose to continue *with a true heart* towards our God, King, and country, “in fullness of  
 “faith, having our hearts sprinkled from an evil con-  
 “science, holding fast the confession of our hope, with-  
 “out wavering; (for He is faithful who has promised)  
 “not forsaking our assembly, as some are accustomed,  
 “but comforting one another, enduring affliction; as  
 “Moses, rather choosing to be afflicted with the people  
 “of God, than to have the pleasure of sin (by an un-  
 “lawful

“lawful oath) for a time;” “by reproaches and tribulations to be made a gazing-stock.”—Heb. x. 22, 23; xi. 24, 25. And hence we say, (as did St. Peter and the Apostles, when they were brought before the Jewish council, and were “commanded they should not teach “in the name of JESUS) GOD must be obeyed rather “than men; and they went from the face of the council, “rejoicing they were found worthy to suffer reproach “for the name of JESUS.”—Acts v.

O LORD JESUS, who announces to us, “Blessed shall “you be, when men shall hate you, and when they shall “separate you, and shall reproach you, and cast out your “name as evil, for the Son of Man’s sake: be glad in “that day, and rejoice; for behold your reward is great “in heaven.”—Luke vi. 22. Grant us thy grace! and forgive them by whom and from whom we suffer; lay not the sin to their charge, for they know not what they do, while they thus offend Thee, their GOD and our GOD.

After this heroic constancy, shewn by the people of GOD in defence of the Church of GOD and religion, and their own steady adherence to it, and their religious observance of his law, holy wars ensued, in the like defence of the Church and religion. In these they also showed their zeal, fortitude, and heroism, under the special protection of GOD.

Mattathias, of the tribe of Levi, and stock of Aaron, priest, (after the apostacy of Jason) high-priest, lamenting the pitiful state of the people of GOD; he, with resolute mind and invincible courage, resisted the wicked King Antiochus; 1 Mac. ii. He killed, through just zeal, the King’s commissioners, who came to compel the Israelites to commit idolatry; he then assembled troops to defend so holy a cause. But the enemies engaging them



on the Sabbath-day, on which they, through conscience sake, (though rather erroneous) not to transgress the strict observance of it, suffered themselves to be massacred without resisting, rather than to offend God. But, on more serious consideration, the remnant of them resolved to defend themselves, if assaulted, even on the sabbath.

Next to Mattathias, succeeded his son Judas Machabæus, both as high-priest, and general captain of the army. He (seeing that good required it) first pursued the wicked among his own people: "Seeking out such  
" as troubled his people, and those he burnt with fire,  
" (1 Mac. iii. 5.) and his enemies were driven away for  
" fear of him, and all the workers of iniquity were  
" troubled; and salvation prospered in his hand."—Ver. 6.

Then he and his followers "called upon the LORD,  
" that He would look on his people that was trodden  
" down by all, and would have pity on the temple, that  
" was defiled by the wicked; that He would have pity  
" also on the city that was destroyed; that He would  
" hear the voice of the blood that cried to Him, remem-  
" ber also the most unjust deaths of innocent children,  
" and the blasphemies offered to his name; and show  
" his indignation on this occasion." Apposite this prayer on similar occasions.—2 Mac. viii. 2, 3, 4. Thus trusting and strengthened in the power of God, the God of armies, he with a few men overthrew the armies of Antiochus, with their principal captains, Appollonius, (1 Mac. iii. 11) and Seron, Gorgias, and Lyfias.—Chap. iv. Then cleansing the temple, (ii. 23) he renewed the holy vessels that were destroyed by Antiochus, and he dedicated a new altar; ver. 47, 56. Judas, after having obtained many signal victories over different armies, inimical to the Church and religion of God,  
was

was himself slain in battle, “dying with the most renowned glory;” ver. 18; all good men lamenting his death.

After Judas Machabæus, his brother Jonathan succeeded as high-priest and general; chap. ix. 28. He also prospered against the enemy; but deceived by them, both he and his sons were treacherously slain by Tryphon. Then Simon his brother was appointed, by public consent, high-priest and general. He likewise, after many noble acts, was villainously slain, with his two sons, by his son-in-law Ptolomee. His other son, Joannes Hircanus, succeeded him; chap. xvi. In his days, the Jews in Jerusalem wrote to their brethren in Egypt, exhorting them not to frequent the schismatical temple in Egypt, but to observe the feasts that were instituted in Jerusalem. Thus much of the troublesome state of the Church, recovering peace by the Machabees.

Shortly after this time, the Roman kingdom continuing to increase, during the space of near seven hundred years from the building of Rome, was, by Pompey the Great subduing the eastern countries, so far extended, that Asia-Minor, which was the uttermost limit of their dominions, became then, as it were, the centre.

The same Pompey, taking Jerusalem, brought the Jews under the Roman empire, near eighty years before the coming of CHRIST. Under Pompey they enjoyed some liberty; till Herod, Ascalonite, a stranger, (his father being an Idumean, and his mother an Arabian) was first made governor of Galilee, then tetrarch of Judea, and afterwards king of the same. Thus advanced by the Romans to royal dignity, he endeavoured, by sundry benefits, to gain the favour of the people; among other things he enlarged and adorned their temple. But  
he

he set to sale the *spiritual offices*, selling the office of high-priest for money, from year to year, or for a short limited time. In this Herod was fulfilled the prophecy of the Patriarch Jacob, (Gen. xlix.) giving it as a sign that CHRIST the Redeemer would come into the world, saying, “The sceptre shall not be taken away from Judas, nor a ruler from his thigh, till He come that is to be sent, and he shall be the expectation of nations.” Thus did the Almighty Ruler of the universe, also of the minds and hearts of men, “reach from end to end mightily, and order all things sweetly,” towards the salvation of mankind; instituting, by his Eternal Son, whom He sent from heaven, CHRIST, Man-God, a New Law, a New Church, new Religion, renewing by his divine spirit the face of the earth; and in mankind, new minds, new hearts. And Rome (see p. 151, 323) decreed, by the same Almighty Power, to be in time the supreme seat and head of his spiritual kingdom, the Church of CHRIST, was then the temporal and worldly capital, and head of the known world; and, where all the gods of the Gentiles were adored, the true and only God was pleased to prove and evidence Himself the GOD of gods, the one only GOD and Sovereign LORD, the KING of kings, the LORD of lords. “Whatever the LORD would, He hath done in heaven and on earth.” —Ps. 133.

The fore-mentioned Herod, when he heard, from the eastern sages, that the true King of the Jews, the long-expected Messiah, was born into the world, and now actually come, through fury murdered every male child of two years of age and under, thinking by such a bloody stratagem to involve the new-born Kingly Infant CHRIST. (Matt. ii.) But “there is no wisdom, there is no  
“prudence,



“prudence, there is no counsel against the LORD. The  
“horse is prepared for the day of battle, but the LORD  
“giveth safety.”—Prov. xxi. 30, 31. Thus both the  
Jews and Gentiles were admonished, that the Messiah  
CHRIST was born of the seed and right line of David,  
according to promise, and as foretold.

*Distinct Ages of the World, as relating to the Church  
and Religion.*

The first age, beginning with the Creation of the world,  
and ending at the Deluge, includes 1656 years, 1 month,  
and 26 days.

The second age, from the end of the Deluge, or  
Noah's going forth the ark, in the year 1657, concluding  
at the calling of Abraham 2083, includes 426 years,  
4 months, and 28 days.

The third age, from the call of Abraham, concluding  
at the deliverance of the Jewish people out of Egypt,  
2513, includes 430 years.

The fourth age, from the going forth of the Jewish  
people from Egypt, 2513, concluding at the foundation  
of the temple of Solomon, 2992, includes 479 years.

The fifth age, from the foundation of the temple,  
2992, concluding, at the captivity of the Jews, 3466;  
when Cyrus permitted them to return, includes 476 years.

The sixth age, from the liberty Cyrus granted the  
Jews, concluding at the birth of JESUS CHRIST, in the  
year 4000, includes 532 years.

The seventh age, beginning at the birth of CHRIST,  
will conclude with his awful coming at the last day to  
judge all mankind, whose Saviour till then he had been.  
Now since, 1806.

The most remarkable events of these seven ages to the end, are the creation of the world, the deluge, circumcision, the re-establishment of the temple, the anointment of kings, the captivity of Babylon, the incarnation of the Son of GOD, JESUS CHRIST, &c. The opening of the way to the kingdom of heaven by the preachment of the Gospel; the resurrection of the dead at the last day of judgment.

The ancient Fathers of the *first age* were, Adam, Seth, Enos, Cainan, Malaleel, Jared, Enoch, Mathusalem, Lamech, Noë; all Patriarchs.

*Second Age.*—Sem, Arphaxad, Cainan, Sale, Steber, Phaleg, Refu, Saneg, Nacher, Thare, Abraham.

The considerable persons of the *third age* were, Isaac, Jacob, Joseph, Moses, &c. of the *fourth age*. Josue, Othaniel, Aod, Debora, (a woman) Gedeon, Thola, Jair, Jephthe, Abason, Absolom, Abden, Samson, Heli, Samuel, Saul, David.

To relate those of the subsequent ages the most illustrious, it would carry to too great a length: they may be found in the books of Judges and Kings; 4 Kings xxv.; Eccclus. l.

N.B. The foresaid computation is not stated as the most accurate, but as *one* of the few that have been examined.

*Supplementary Miscellany; or, Analogy of the Religion of the Primitive and present Church of CHRIST; Recapitulation, &c.*

Adam and Eve repented, and are saved; Wisd. x. 1.

*Abstinence;* Gen. ii. 17; ix. 3, 4, 10; Levit. x. 9; Judges xiii. 4.; Isai. lxvi.; Jerem. xxxv. 6.; Dan. i. xi. 9.; 2 Esdr. ix. 1.

the

*Adoration* civil due to men; Gen. xxiii. 7; xxvii. 29; xxxiii. 3, 7; xliii. 26; xlvii. 31; 1. 18. Adoring, often signifying no more than civil honour; 1 Paral. xxix. 21. "They bowed themselves, and adored God and the King;" by the same exterior act, yet in mind and intention, divine honour to God, and civil to the king. Three kinds of excellencies, &c. [See preceding pages, 189, &c.]

Item; of holy persons and things. Abdias adored Elias as the prophet of God, and a holy man, not with civil honour, for in the world Abdias was the more eminent. Not with divine honour; that would have been idolatry. It was a religious honour due to spiritual excellence, as the servant of God; 3 Kings xviii. 7. In like manner they adored Eliseus, as their religious superior; 4 Kings ii. 15. Divine and supreme adoration is due and given to God alone, and above all *Sacrifice*, the supreme honour and worship.

*Altars* erected for *Sacrifice*; Gen. viii. 20. Noe coming forth the ark; Gen. xii. 8. Abraham; xxviii. 18; Jacob, &c. Gen. xxxi. 13. Anointing with oil the altar-stone, Moses builded an altar; Exod. xxiii. 4. "Go up, said Gad to David, and build an altar to the LORD."—2 Kings xxiv. 18. And, "Solomon made an altar of gold."—3 Kings xlviii. And, they "builded an altar to the God of Israel."—1 Esdr. iii. "They builded a new altar."—2 Machab. iv. 47.

*Angels* offer our prayers to God, though He knows all things, and our wants previously to our expressing them; Exod. xix. Moses, &c. "I offered up thy prayers, &c."—Tob. xxi. 12. They resist the devil and wicked men; Gen. iii. 21; Numb. xxii. 22; 2 Mach. iii. 26. Especially against Antichrist to come;

Dan.



Dan. xii. 1, &c. and their ministry to the Church. All apparitions and communications to the Patriarchs and Prophets were made by angels; Exod. iii. 2; xxxi. 18.; “Written with the finger of God,” (Exod. xxxi. 18.) not by Moses, but by the ministry of an angel, at God’s appointment; Galat. iii. 19; Judges xiii. 9, 13, 20, 22; 3 Kings xix.; 4 Kings i. 19; 2 Paral. xxxii.; Job. i. 6.

It is not related that devils appeared in the presence of God, yet sometimes in that of the angels, the representatives of God.—St. Athanas, ad Antiochum, ix.; Dan. iii. 92. They protect men and places, Gen. xlviii. 16. “The angel that delivered me,” Exod. xiv. 19; Josue xv. 14; Judges ii. 16; “who sent to them a man that was a Prophet, &c.” St. Aug. 31 Q. in 2 Judic. supposeth this messenger sent from God, and called a man (from his outward appearance) to have been the same angel that sat under the oak, and who sent Gedeon to deliver the Israelites.—V. 11, 12.; 2 Paral. xxxii. 21.; Tob. iii. 25; Acts x. An angel signified to Cornelius that his prayers were heard; Apoc. v. The prayers of the faithful are offered to God by angels and other saints; Tobias v. 5. The angel Raphael, appearing in the form of a man, prefigured CHRIST as the Saviour of mankind, who became and was truly man. (Ven. Bede;) Judith xiii. 20; her angel guardian so defended her, as Jacob’s angel delivered him from all evils; Gen. xlv.; Eccles. v. 5; “Neither say thou before the angel that accompanies; “for my angel is with you.” Baruch vi. 6; “But “the Prince of the kingdom,” and guardian angel of Persia, (Sts. Jerome, Theodoret, Greg.) ver. 20, 21. “Their multitudes are innumerable, thousands of thousands, &c.”—Dan. vii. 10. “They learn secrets, “the one from another.”—Dan. viii. 13, 14.

*Antichrist*, who is to come, is probably supposed to be of the Jewish tribe of Dan; “Be Dan a snare in the way.”—Gen. xlix. 17. (St. Irenæus, Hyppolit. Ambrose, Aug. Prosp. Greg. &c.) “The Jews will receive him.”—Dan. xi. 22, &c. “I am come (said CHRIST to the Jews) in the name of my Father, and you receive me not; if another shall come in his own name, him you will receive.”—John viii. (St. Irenæus v. 25.; St. Jerome, &c.) He is prefigured (Judges ix. 1) by Abimelech, the son of Gedeon his servant; as Antichrist will persecute the Church, and reign awhile, but in the end he will be destroyed, (ven. Bede, c. vi. in Judic.) An expressive figure of him; (Judith iii. 13.) All the different heretics from the beginning, as so many precursors, pave the way for him the “singular man of sin,” who will acknowledge no God but himself; (2 Thessal. ii.) “When iniquities shall increase, there shall arise a king of shameless face, and understanding propositions, or obscure sentences.”—Dan. viii. 23. Thus spoke the angel Gabriel to Daniel. The angel calls Daniel the Son of Man, by that he distinguishes angelical nature from human, as it were in honour of mankind, whose nature CHRIST would take, and therefore He styles Himself by the very same epithet frequently in the Gospel. The king, who the angel tells him shall arise, was Antiochus Epiphanes. He deposed the high-priest Onias; laid siege to and took Jerusalem, 170 years before the coming of CHRIST; profaned the temple; sacrificed to Jupiter Olympius; carried away the sacred vessels; and committed cruelties unheard of. On his return from Antioch, 167 years before JESUS CHRIST, he put to death the seven Machabees, (brothers) and the

the venerable old man Eleazar; and himself at last died miserably in despair. By this same Atiochus, who persecuted the Church and religion of God during the space of six years, is mystically prefigured Antichrist, of whom also mystically Daniel speaketh, asking the angel, "How long shall it be to the end of these wonders?" who answered him, "It should be unto a time and times, and half a time."—Dan. xii. 7. A *time* denotes ordinarily the space of one year, (c. iv. 13) so here it denotes three years and a half, as c. vii. and Apoc. xii. 14, &c. He (the angel) adds, "from the time the continued sacrifice shall be taken away, and the abomination to desolation shall be set up;" (v. 11.) Though this same passage is applicable and applied by some to the catastrophe of Jerusalem and the Temple; yet it is also appositely applied to the coming of Antichrist, which is in a manner prefigured, and which will be attended with similar circumstances; with the exception; that, whereas the Jewish Sacrifice was then discontinued and abolished, the Sacrifice of the New Law will not cease totally, nor be abolished, notwithstanding all efforts of Antichrist to effect it; as his precursors, heretics, have in like manner attempted; and in no small a degree, by the Reformation. This only Sacrifice of the Mass will continue to be offered unto the end, though perhaps not in the like public and solemn manner, as in the present times; yet, will it be offered as in the primitive times of persecutions, even as by the Apostles, in private assemblies of Christians, "in upper rooms;" Acts i. 13. St. Paul preaching and offering this sacrifice, "in an upper chamber," (chap. xx. 8) with many such instances of Popes, Bishops, &c. offering it in private houses,



houses, upper-rooms, caverns, &c. and similar to these instances, are those of the Roman Catholics, not long since under penal laws, obliging them to privacy, wherever they could meet with it, even with the risk of their lives. Thus will it happen in the persecution of Antichrist; and because at that time “iniquity will abound, the charity (love of God, fervour, piety, religion) of many shall grow cold,” (Matt. xxiv. 12.) So far as CHRIST observes: “The Son of Man (Himself) when he cometh, (at the last end) shall he find, think you, faith on the earth?”—Luke xviii. 8. Yes, faith, Church, religion, in those days will subsist; though probably, as Isaias observes, “It shall be thus in the midst of the earth, in the midst of the people, as if a few olives that remain shall be shaken out of the olive-tree; or grapes when the vintage is ended. These shall lift up their voice, and shall give praise, when the LORD shall be glorified.”—Isa. xxiv. 13, 14.

Alluding to the same prediction of the Prophet, CHRIST himself saith, (Matt. xxiv. 22) that “the days (of Antichrist’s great persecution that is to come against his Church) shall be shortened, for the sake of the elect,” as they were in the former desolation of Jerusalem. By the terms, (repeated, chap. vii. 25, and Apoc. xi. 3) the ancient Fathers understand as fore-mentioned, three years and a half.

§. “Two witnesses will arise, and oppose Anti-Christ a thousand two hundred and sixty days.”—Apoc. xii. 6. The Church shall be fed in the wilderness the same number of days (1260.) Most clearly, Apoc. xi. 2; xiii. 5; it will continue three years and a half. Thus St. Iren. lib. i. con. Heres.; St. Jerome, Theod. in hunc locum; Aug. lib. xx. chap. 23, de Civit. Beda, &c.

Anti-Christ will then be vanquished ; the persecution of the Church throughout the world will be resisted by some faithful members in every place ; and, Anti-Christ, “ upon the mountain of Israel shalt thou fall, “ and all thy troops, and thy people that are with thee ; “ to the wild-beasts, to the birds, and to every fowl, “ and to the beasts of the earth, have I given thee to “ be devoured.”—Ezech. xxxix. 4.

*Antiquity in matters of Faith and Religion* is a strong bulwark of the true Church to be pursued, and no novelty : “ Wo to thee, O land, when thy king is a “ child.”—Eccles. x. 16. This is meant in the literal sense, when the king may want age, prudence, wisdom, education, &c. ; but, as including the mystical, secret, and sacred sense, it means, as St. Jerome observes, “ something more sacred, concealed under the letter, “ viz. In Scripture they are called young men, who “ forsake ancient and primitive doctrine, and authority, “ and precepts, of their forefathers ; who, neglecting “ the commandments and ordinances of God, desire “ to establish the traditions of men. Touching which “ points, God threatened Israel, as by Isaiah ; foras- “ much as this people hath cast away the waters of “ Siloe, that go with silence, and hath rather taken “ Rafin ; and turned away the old fish-pond, choosing “ the streams of Samaria, and gulphs of Damascus ; I “ will give young men to be their princes and deluders, “ that shall rule over them.”—Chap. viii. 6. See Dan. vii. where God is represented to him as “ the ancient “ of days,” the beginning, of Himself, from all eternity, the Creator of the world, who first established a Church and religion, immutable and permanent as Himself in truth and doctrine, unerring from age to age.

age: and the Son of Man, GOD the Son, CHRIST, Man-God, "his head and hairs were white, white as wool and as snow;" (Apoc. i.) significant of antiquity. Blessed then is the land of the Church! whose Founder and King is CHRIST, *truth itself*, reaching and teaching his divine *truths* from end to end, the old and the new. But wo to the land of the Church, whose founder, or pretended Reformer of the Church of CHRIST, is a rebellious child, seduced by Satan, who "as a roaring lion goeth around; seeking whom he may devour," by his wiles and deceit. And his followers, "leaving the right way, have gone astray; alluring unstable souls, who resist the truth, men corrupted in mind, reprobate concerning the faith," (2 Tim.) Church, and religion of the one only GOD, and of CHRIST, his Co-eternal Son; "evil men, and seducers, erring and driving into error, coveting novelties in religion." Whereas, "the truth of the LORD" abideth firm and permanent, one and the same: "Ask of the days of old, that have been before thy time, from the day that GOD created man upon the earth, from one end of heaven to the other end thereof; that you may know that the LORD He is GOD, and there is no other besides Him;" (Deut. iv.) nor any other *Church* nor *religion* than his, and that of his Co-eternal Son CHRIST, Man-God, the Redeemer and teacher of mankind, and the only reformer of the same, by his Gospel. "Thy eyes shall see thy teacher, (Isaiah xxx.) in whom are hidden all the treasures of wisdom and knowledge."—Col. ii. 3. "Hear Him."—Matt. xvii. 5. "I am the teacher of all."—Osee v. "Behold, I have given Him for a leader and a master to the Gentiles."—Isaiah lv. 4.



“ Grace and truth came through JESUS CHRIST, the  
 “ only-begotten Son, who is in the bosom of the Fa-  
 “ ther; He hath declared Him;” (John i. 18;) and his  
 true religion is in the Church which He established, the  
*Holy Catholic Church*, Apostolic and Roman, the only  
 one true Church, against which hitherto neither “ the  
 “ gates of hell,” no error, no heresy, no persecution,  
 no penal laws have prevailed, nor ever will.

*Of Apostasy from Faith:* This first happened so early as  
 in Cain.—Gen. iv. 16. “ Cain went forth, &c.,”  
 the evident mark of a *heretic*, going forth or leaving  
 the *Catholic Church*; or of a *schismatic*, causing dis-  
 sention, and making a breach. The one and the other  
 proceed from the pride and self-conceit of the man.  
 And some run into heresy, (says St. Cyprian) when  
 they envy bishops; while none complains that himself  
 was not ordained; or disdains to suffer another above  
 him; herein he kicketh, “ herein he rebelleth.” Envy  
 excited Cain to kill his brother Abel, because his  
 own works were wicked and rejected, and his brother’s  
 were just and accepted by God. So going forth, he  
 became obstinate, obdurate, and desperate in sin; and  
 being reprov’d by God, he began a wicked city op-  
 posite to the city of God. Hence, (as St. Augustine  
 observes, lib. de Pastore, ch. viii. 720) Moses intending  
 to describe and show the perpetual continuance of  
 God’s city, his Church, from Adam, which he does by  
 the line of Seth to Noe, and so forward to his own  
 time, would not omit to relate also the progeny of Cain  
 to the flood, when all his offspring were finally drowned  
 and destroyed; that the true city of God might ap-  
 pear more distinct, more conspicuous, and more re-  
 nowned; and that the same only (and not any broken  
 and

and interrupted society or conventicle) be known to be the true Church of God. Here we may say, (as St. John said) “ You have heard that Anti-Christ cometh: “ even now there are become many Anti-Christ:” (Luther, Calvin, &c.) “ they went out from us, (the Roman Catholic Church, through pride, lust, and rage) but “ they were not of us, (as to faith, obedience, &c.) “ for if they had been of us, (of sound faith and “ morals) they would have remained with us.”—1 John ii. 18. What now must be thought of a Church that is grounded and stands on such a futile foundation? “ Lying teachers, who bring in sects of perdition, “ through whom the way of truth is evil spoken of, “ blaspheming, despising government of the Church; “ speaking proud words of vanity; promising liberty; “ whereas they themselves are slaves of corruption and “ libertinism, fountains without water, and clouds “ tossed with whirlwinds of every new doctrine” of this or that self-delegated preacher.

The proceeding of Reformers of the Church, and of apostates, latitudinarians, &c. may be compared to Nemrod; he being of a subtle, proud, aspiring mind, said, under false pretexts, to deceive the simple; “ Come, “ let us make, &c.”—Gen. xi. 4. After the like manner acted Luther, and other Reformers. Nemrod thus derogated from God, persuading men not to depend on his providence against a future deluge; thus they conspired to build a tower of defence: but their principal view was to make themselves renowned, great, puissant, and famous to posterity. But God, who confounds the proud, whose cogitations and devices are vain, rendered them infamous. In the like manner, with respect to heretics, apostates, &c. they may perhaps,

haps, at the first onset, acquire a name, and be looked up to, but it is of short duration; a blast of human breath, and their glory perishes as the sound of a voice; they become infamous, and perish in their iniquity: "The LORD, who is just, will cut the necks of sinners. "Let them all be confounded who hate Sion, (his Church :) "Let them, &c."—Ps. cxxviii.

Thus was Nemrod an arch heretic, or a broacher of false doctrine against God, true faith, &c. inducing others to follow him in the same erring faith; and hence proceeded, in process of time, divers other sects: So it happened from Luther's Reformation, Calvin, &c. testified since to the present times.

Even the policy of the apostate Jeroboam, (3 Kings xii.) and his device to render *religion* (it may be termed, the *Established Church*) conformable to the temporal state, did not succeed to overturn the *Church* and *religion* of God, against whom "there is no prudence, no wisdom, there is no counsel."—Prov. xxi. The like policy and endeavour have not been wanting with respect to the Roman Catholics and their religion, more particularly at the commencement of the Reformation; not indeed by setting up golden calves, but by shutting up and prohibiting their public places of divine worship, (and even secret and private like places, if discovered) under severe penalties; and by tendering an unlawful oath, to abjure the principles of their faith and religion. Whereas Jeroboam's policy, tended only to seduce the simple and weaker set of people to idolatry, by setting up his two golden calves to be adored, and proclaiming to the people, "Behold thy gods, Israel, that brought thee out of the land of Egypt; go no more up to Jerusalem;" 3 Kings xii. 28, 29; but he used no threat  
of



of penalty on their non-compliance, nor any ways compelled them to join his established Church; as the wicked king Antiochus did. [See page 357.]

“ Dearly-beloved Roman Catholics, think not strange  
 “ the burning heat which is to try you, as if some  
 “ new thing happened to you. Know you, (says  
 “ CHRIST) if the world hate you, it hath hated me  
 “ before you. If they have persecuted me, they will  
 “ also persecute you. Blessed are you when they shall  
 “ revile you and persecute you, and speak all that is  
 “ evil against you untruly for my sake. Be glad, and  
 “ rejoice, for your reward is very great in heaven.  
 “ For so they persecuted the prophets that were before  
 “ you. And blessed are they that suffer persecution  
 “ for justice sake, for theirs is the kingdom of heaven.  
 “ If you be reproached for the Name of CHRIST, (as  
 “ idolaters, jeered, and nicknamed Papists, &c.) you  
 “ shall be blessed; (yet if with willing heart, forbearing  
 “ complaint, murmur, retortion, enmity) and none of  
 “ you suffer as a murderer, or a thief, or a railer, (but  
 “ if as a Christian Roman Catholic) be not ashamed,  
 “ but glorify GOD in this Name.”—1 Pet. iv.; John xv.;  
 Matt. v.; 1 Pet. ii.

*Ark of Noe*, a figure of the Church of CHRIST. It is evident, as St. Paul observes, (1 Cor. x:) that the things which happened to the Church in the Old Law, and to the Israelites, happened to them in figure; yet not strictly in figure to them, but rather in figure to us under the New Law, who were to follow them. For they realized the ordinances of GOD in their own respect, as to rites, observances, &c. of religion. But those ordinances, &c. were at the time “ in figure,” a type and tablet, foretelling and foreshowing the more sublime,

lime, spiritual, and substantial things, ordinances, &c. of the New Law under CHRIST, the Church and religion to come with Him, then the expected Messiah, to “make all things anew,” and to reform by the merits of his life, passion, and death, and by the efficacy of his grace, what was deficient in the Old Law, that gave not grace, nor brought any thing to perfection.

The ark that realized to Noe and his family a safety and protection from being drowned in the waters of the universal deluge; no figure could be more apposite of salvation only in the true Church of CHRIST, in the New Law. St. Augustine, in his fifteenth Book of the City of God, (2 Sar. C.) sheweth the certainty of the historical fact, (which notwithstanding some have doubted, and even now-a-days call in question;) it was certainly the figure of a thing in the New Law, and withal the congruity between the figure and the thing figured evidences it. Many other ancient Fathers and Doctors assert the same, confirming their assertion and exposition by the testimony of St. Peter, (1 Pet. iii.) saying, “In the ark a few, that is eight souls, (persons) “were saved from drowning by water; whereunto baptism, being of the-like form, now saveth you also:” and, by CHRIST, saying, “As in the days of Noe, so “also shall be the coming of the Son of Man.”—Matt. xxiv. 17. Noe therefore, who builded the ark, by the command of God, guided it, and was the lord and supreme head of those within it, his own family only. By these particulars was signified and prefigured CHRIST, who was to come, appointed by his Eternal Father to save mankind; and the ark prefigured his Church, which He himself would found, build, and establish, also guide and rule by his divine Spirit; and within

within which He would enclose his family, the faithful believing in Him. Into this Church, the Ark of CHRIST, baptism opens the entrance; for “unless” (says CHRIST) a man be born again, of water and “the Holy Ghost, he cannot enter into the kingdom “of GOD.”—John iii. 5. And as there was but one ark, in which salvation from drowning was to be found, so was it a figure of the one only Church in which eternal salvation is to be found; viz. the Holy Catholic, Apostolic, and Roman Church, of which there is one invisible Head, JESUS CHRIST himself; and under Him one visible Head on earth, viz. the Pope, in succession from St. Peter; to whom CHRIST gave the keys of the ark, to be handed to posterity to the end of the world. Such then only as are of CHRIST’s family, and in his ark, who by sound and orthodox faith hold communion with the see Apostolic, the Bishop of Rome and Pope, are within the ark of salvation in the New Law; but infidels, heretics, schismatics, &c. are in the like case with those that were not with Noe in the ark at the time of the deluge.

*Ark of the Testament*; a figure of the tabernacle set on the altar, within Churches of the Roman Catholic religion. How great was the reverence paid to the figure, viz. the ark of the testament, see Numb. vii. 9; xviii. 7; 1 Kings iv. 3; vi. 19; vii. 1; 2 Kings vi. 7; 1 Paral. xii. 13; 2 Paral. v. 2, 8, 11; Pf. lxxvii. 60; 2 Mac. i. 4, 5. By the special providence and protection of GOD, it was preserved from falling into the hands of infidels, and from profanation—this last visibly punished by GOD. If such reverence was paid, by the ordinance of GOD, to the ark that contained within it the table of stones on which were written, with the  
finger



finger of God, (by the ministry of his angels) the Ten Commandments; (3 Kings viii. 1.) how much greater and more awful reverence, and dread of profanation, is due to the ark of the testament of the New Law, the tabernacle, within which resides the true and real ark of the testament, CHRIST, Man-GOD, the Redeemer of mankind. "My house (says CHRIST) shall be called "the house of prayer."—Matt. x. And the only occasion related in the Gospel, on which CHRIST ever exhibited any symptom of anger, was that of the profanation of the Temple; when He made (as it were) a scourge of little cords," and drove all the profaners out of the Temple, saying to them, "Take these "things hence; and He suffered not that any man "should carry a vessel through the Temple."—John iii.; Mark xi. 16.

*Ashes*; figure of the ceremony in the New Law, the Church of CHRIST. "Dust thou art," said GOD to Adam, when He condemned him by reason of his disobedience, "and into dust thou shalt return;" (Gen. iii. 19.) warning him by that sentence to humble himself before his Creator and Sovereign LORD, whom he had thus grievously offended; convincing him, that, as to his body, he was nothing more than a piece of animated clay or dirt, even the very slime of it, whence it was formed, and into which it should shortly return. Hence it became a ceremony in the Old Law to cast ashes on the heads of repenting sinners; Job xlii.; Isa. lviii.; Jer. vi.; Jonas iii.; Matt. xi. The Catholic Church adopted the like ceremony, at the opening of the Lenten fast on Ash-Wednesday, (thence so named) using the same words that GOD denounced on Adam after his sin; "Remember, man, because dust thou art, and  
"into

“into dust thou shalt return.” Whence, then, does the Reformed Church reject the like pious ceremony, reminding man of his nothingness and baseness in the sight of his offended GOD, and the punishment of mortality and death to which he is doomed for his offences? Can any thing but prejudice suggest the rejection? seeing the usage is grounded and even sanctioned by the sentence of GOD, denounced on sinful man; sanctioned throughout the whole Bible. Esther iv. 3; “Many using sackcloth and ashes for their couch.” Job xlii. 6; “Therefore I reprehend myself, and I do penance in embers and ashes.” Jer. vi. 26; “Be girded with sackcloth, and be sprinkled with ashes.” Dan. ix. 3; “I set my face to the LORD my GOD, to pray and beseech, in fasting, sackcloth, and ashes.” Jonas iii. 6; “And the king was clothed with sackcloth, and sat in ashes.” All which is approved by CHRIST himself, Matt. xi. 21. Whence, then, O Reformed Church, rejected by thee, as superstitious, &c.? Is this the return you make to the LORD, and to CHRIST your Redeemer? “Wo to the sinful nation! ungracious children, they have blasphemed the HOLY ONE; they are gone away backwards. Wo to you that call good evil, that put darkness for light, and light for darkness!”—Isa. i. 4, 5, 20.

*Baptism.* Though the Reformed Church, like the Roman Catholic Church, has from the beginning, and notwithstanding variations that have happened, always acknowledged the absolute necessity of the sacrament of Baptism to eternal salvation; they have accordingly practised it on infants newly born into the world, and they reserve it in their Liturgy as a sacrament; yet of late, (to repeat preceding remarks) in this falsely-styled enlightened

enlightened age of Modern Philosophers, Latitudinarians, &c. they seem to disclaim the absolute necessity of it. This appears from the indifferent mode in which it is administered; particularly as to an essential part of that sacrament, viz. the water reaching and touching the infant or other person baptized, so as to answer the real signification of the word *I baptize*, that is, *I wash, I cleanse thee, &c.* Again, particularly when two or three, or occasionally a greater number, are to be baptized at one and the same time of administration; and when this is performed only by a meer fillip of the finger, how uncertain and hazardous will it be, if any of the water reach and touch the person, at least all of them; whence is such baptism null and void, by the omission or failure of water thus washing and cleansing, in the manner required by the Church; since the former immersion is refused. Another instance of the present indifference, as to the necessity, is the delay of administering it, even to infants in danger of life, when ministers are sent for to the purpose, if at moments inconvenient to them to attend. These instances are not related from conjecture, supposition, hearsay, &c. but are realized in facts known; and a great cause of this indifference may arise from the stress that the Reformed Church lays on *Confirmation*, when the child is of age and capacity to profess his faith in God, &c. This the writer asserts from a mandate given by a prelate of his acquaintance (forty-four years since, and who is now deceased) to his clergy, on his visitation. Whether the like be the sentiments of others, he will not pretend to say; however, such is the fact.

With respect therefore to *Baptism*, it may be said, that God intended it from the beginning, but “O the depth



“ depth of the riches of the wisdom and of the know-  
 “ ledge of GOD! how incomprehensible are his judg-  
 “ ments, and how unsearchable his way! or who hath  
 “ known the mind of the LORD?”—Rom. xi. 33.  
 Gen. i. 2, It is related, “ and the Spirit of GOD  
 “ moved over the waters.” In the Hebrew text, the  
 expression implies; that the spirit of GOD was on the  
 waters to render them fertile, as fishes and birds were  
 to come from them.—Ver. 20, 21. The energy of  
 the Hebrew word expressing it is, “ sat upon to pro-  
 “ duce fruit (as St. Jerome expounds, Epist. lxxxiii.)  
 “ from the waters, as a hen by her heat produceth life  
 “ to the egg.” And Tertullian teaches, that a *fish*  
 was a figure of *Baptism* in the New Law, which consists  
 of *water* and the *Holy Ghost*, a spirit. For as water in  
 the beginning of the creation received a certain vital  
 virtue of the Spirit of GOD, to produce living creatures;  
 the like not being said of the earth; but barely, “ let  
 “ the earth bring forth living creatures;” (v. 24;) so  
 doth *Baptism* receive *virtue* from the Spirit of GOD,  
 the Holy Ghost, to re-born mankind spiritually. Hence,  
 Tertullian calls Christians by the name of *fishes*; and  
 in the catacombs, the burial-place of primitive Christ-  
 ians and martyrs, those whose names were not known,  
 were denoted to have been Christians and saints by  
 the emblematical figure of a fish, engraved on their  
 coffin; because Christians became such by the water of  
 Baptism, by which they received the Spirit of GOD,  
 “ the spirit of adoption,” that entitled them to call  
 GOD, “ Abba, Father;” a spiritual life.

How apposite this figure is, CHRIST confirmed,  
 when “ He came from Galilee to Jordan unto John,  
 “ to be baptized by him, saying, For so it becometh

“ us to fulfil all justice; (even the figure of the Old Law respectively to the New.) And JESUS being baptized, came out of the water; and lo! the heavens were opened to Him, and He saw the spirit of God descending as a dove, and coming upon Him.”—Matt. iii. 14, &c. Thus also did CHRIST ordain: “ Unless a man be born again, (spiritually, after he is born corporally into life from his mother’s womb) he cannot enter into the kingdom of God. Be born again of water, and the Holy Ghost.”—John iii. 5. JESUS also baptized, and his precursor St. John Baptist who had baptized CHRIST, He baptized in Enon, near Salim, “ because there was much water there; and they came and were baptized.”—Ver. 23. And the last commission which CHRIST gave (before his ascension into heaven) was, “ going therefore, teach ye all nations, baptizing them, &c.”—Matt. xxviii. 19.

Other figures of *Baptism* were the Flood, (1 Pet. iii.) *Circumcision* (Gen. i. 17.) Christians are circumcised by a more excellent circumcision, (less painful than the corporal of old, enjoined Abraham) now enjoined all nations and each sex; remitting sins, justifying and giving grace, which the circumcision of old did not, but in figure only. Hence St. Paul saith, (Col. ii. 11) “ CHRIST, in whom you are circumcised, with circumcision not made by hand,” in despoiling the body of the flesh; but in the circumcision of CHRIST, not even as CHRIST Himself was circumcised corporally, but in the circumcision He ordained in lieu of that, viz. *Baptism*; “ buried with Him in baptism,” by which He hath purchased you anew with a spiritual life, “ together with him.”—Ver. 13.

Figured again by the *cloud*, which stood between the Egyptians and the Israelites, enlightening the night on the one side, (towards the people of God) dark on the other side, towards their enemies; *Exod. xiv.* “All “were baptized in the cloud and in the sea.”—*1 Cor. x.* Baptism taketh away all sins whatever; in the Red Sea that saved the children of Israel, while the Egyptians were drowned; (*Exod. xiv.*;) neither did there remain so much as one of them, all of Pharaoh’s army, *ver. 29.* Thus *St. Cyprian, Ep. 76,* in fine; *St. Aug. tract. i. 12 and 13,* in Joan; *Pf. cv.* “And he “saved, and he redeemed them.” So are Christians redeemed from Satan and his slavery by the water of baptism, and to be saved through the blood of CHRIST, figured by the Red Sea.—*St. Aug.*

*Blessing of God*; whether Himself announcing it, as it is frequently mentioned throughout Holy Scripture; or mediately, by the ministry of angels; or by the priests of his Church, on the people; or by Parents on their children; or by any individual Christian, in the name of the LORD, on their work, meals, &c. with due and proper disposition; it is effective, and to be practised.

And GOD blessed them, even the waters, &c. He had created.—*Gen. i.* The effect was visible in the multiplied propagation of fishes and birds; and in the propagation of mankind then, and after the deluge. “Increase and multiply;” yet not in the scurrilous, licentious, and immoral sense of some libertines, illuminati of the present age, and others of the Reformed Church; interpret it, as a precept of GOD, of marriage, against continency and celibacy; others serving as a cloak to unlawful passions. In lawful marriage, undoubtedly, the end designed by GOD was, and is still, the propagation



gation of mankind, to “replenish the earth,” as God subjoined. This, in the beginning, was by the will of God, in a manner, of necessity. But the earth having been long since abundantly supplied and replenished with inhabitants, the obligation or precept (if any there were) was only temporary, and has long ceased, the cause ceasing. Thus St. Cyprian, Jerome, Augustine, and other Fathers of the Church expound. Nor was the precept general to all and every individual. CHRIST, moreover, in the New Law, with respect to propagation by marriage, tells his disciples, saying, “It is not expedient to marry:” replies to them, “All men take not this word, but they to whom it is given; for there are eunuchs, &c.,” thus leaving mankind at liberty and free choice, as to the point of marriage; to marry or not to marry; concluding his answer, “He that can take it, let him take it.”—Matt. xix. [See preceding pages.]

With respect to *Blessing* in general, against which the Reformed Church objects, and therefore they use no blessing in their Liturgy; it is to be observed, their want of a little cool reflection, as to this point, as well as to others; and their allowing prejudice to supersede common sense, gives rise to the objection. Wherefore the Roman Catholic Church, equally as they do, believes and acknowledges that every good gift descends from God, and every blessing; and that it is his sole divine prerogative to bless directly of Himself and from Himself; and therefore does the Catholic Church, her ministers; and Parents, on all such occasions, express the blessing they impart, in the name of God, as Isaac blessed Jacob, saying, “God give thee.”—Gen. xxvii. 28. Any external action used, as hands lifted up, the sign

sign of the cross formed over the person or the thing. Words, &c. are only as a prayer expressing the earnest desire and supplication to God, that He would bestow his divine blessing accordingly.

How groundless, then, the objection to any such ceremony, as superstitious! Will they accuse Jacob of the like, when blessing the two sons of Joseph, Ephraim and Manasses? “Stretching forth his right hand he put it upon the head of Ephraim, and the left on Manasses, Jacob blessed the sons of Joseph.”—Gen. xlviii. 13, 14. Will they not acknowledge, as the Roman Catholic Church does, that every blessing of God descends on us, and is obtained through the merits of JESUS CHRIST crucified? Why then object against representing to God, at those times, the merits of the same JESUS CHRIST, by that outward sign, in order to obtain what we beg and hope to obtain from God alone? not that the mere sign of the cross, or any like action, possesses any intrinsic virtue and efficacy, or is of absolute necessity. Similar to this is the veneration of Saints, relics, &c. which have been treated of above.

Parents may therefore bless their children, in this sense, as Isaac blessed Jacob, and Jacob blessed Joseph’s sons, &c. Noe blessed two of his sons.—Gen. ix. 27. The effects of such blessing were evident, given with form of words and expressive actions. “The father’s blessing establishes the houses of the children.”—Eccles. iii. 11. All superiors may bless their subjects, and princes their people.—Josue viii. 33. Solomon “blessed all the Church of Israel.”—3 Kings viii. 14.

With respect then to parents blessing their children, that the blessing may be attended with the like good

and happy effect as the fore-mentioned ; whenever they impart their blessing, particularly in the morning and at night, even to the infants lying in the cradle; they ought to be very earnest in their request to **GOD**, to favour what they do in his name and by his authority; and they ought to be very attentive to what they beg, and to the manner in which they impart the blessing; not hastily and thoughtlessly uttering, “ **GOD** bless “ you, my child;” but leisurely, with mind and heart raised to **GOD**, their own and their children’s heavenly Father; recollecting what **JESUS** said, when children were offered to him, “ Suffer the little children to come to me; and he imposed hands upon “ them,” (blessed them.)—**Matt.** xix. 14; **Mark** x. 16. What **Jesus** then did, certainly parents or any others may do, on similar occasions. Parents must also be very careful, not in their sudden passion, anger, &c. to denounce a curse on their children, sending them to the Devil, &c. lest their imprecation be heard by the **LORD**, and the curse ensue; (instances of the effective blessing of parents, also of their imprecation, are not wanting.) “ The mother’s curse (so the father’s) rooteth up the “ foundations.”—**Ecclus.** iii. “ Cursed be Chanaan,” said **Noe**, **Gen.** ix. 25; though the sin that brought upon him the curse, was committed by his father **Cham**; but, as **GOD** had blessed **Cham** with his two brothers **Sem** and **Japheth**, coming forth the ark, **Noe** would not presume to curse him, whom **GOD** had blessed. **Chanaan** was in wickedness like his father **Cham**; and it is evident that the **Chanaanites** were a most wicked generation. The blessing of the father on **Sem** and **Japheth** was literally fulfilled: in **Sem** it had the effect, at least mystically, when the Apostles, being Jews of the



the race of Sem, first built the Christian Church: and in Japheth literally, when (as his name implies, viz. latitude or enlargement) his numerous issue possessed most extensive countries. In the fore-mentioned instances of the Chanaanites, a wicked race, and in many such even now-a-days, it is evident how God visits “the iniquity of the fathers upon their children to the third and fourth generation.”—Exod. xx. 6.

*Animals* and inanimate things may also be blessed, without the least superstition. “God saw all things that He had made, and they were very good.”—Gen. i. 31; [whence some are since noxious, has been treated in page 235.] And He ordained them for the use, service, and benefit of mankind. “Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer.”—1 Tim. iv. 45. And if in the Roman Catholic Church it is done with forming the sign of the cross, it is for the reason just mentioned; through his merits who said of Himself, “If I be lifted up from the earth, (signifying his death on the cross) I will draw all things to myself.”—John xii. 32. What, therefore, the Roman Catholic Church terms Grace before and after meals, consists both of blessing and thanksgiving. The first by acknowledging God to be the giver of what they are about to partake for the sustenance of the life He has also given, and ordains us to preserve; begging at the same time He would vouchsafe to bless it, to render it by his blessing salutary unto health and life, and to remove whatever be noxious; “Bless us, O LORD, and these thy gifts, which of thy bounty, &c.” This, by the example of CHRIST himself, when He “had taken the five

“loaves and the two fishes, looking up to heaven, he  
 “blessed.”—Matt. xxxiv. 19; Mark vi. 41. Whereas  
 the Reformed Church, admitting not any power of  
 blessing, they make their grace before and after meals  
 to consist only in thanksgiving, viz. “For what we  
 “are going to receive, the LORD make us thankful.”  
 Though a good prayer, yet is it rather heterodox, by  
 reason of their opposition to the doctrine and practice of  
 the Roman Catholic Church. The like form of grace is  
 not therefore proper to be adopted and said by any Ro-  
 man Catholic. So far even does the Reformed Church  
 object to the use of any external mode of blessing,  
 that they deny CHRIST having blessed the bread at his  
 last Supper, interpreting his words merely as a thanks-  
 giving; and in order to give some sanction to it, in some  
 of their pristine Bibles the word *blessed* in that passage  
 is suppressed, however it is restored to later editions,  
 though not used in practice.

*Blind leaders.*—“They are blind and leaders of the  
 “blind, (said JESUS CHRIST) and if the blind lead  
 “the blind, both fall into the pit.”—Matt. xv. 14.  
 Hence, is it no excuse to the followers of such leaders,  
 such as is generally alleged by them, who, if questioned  
 on the subject of their Church and false religion, and  
 conversion to the only true Church, will reply, they  
 were christened such, and from their infancy thus edu-  
 cated and taught by their parents and ministers, &c.  
 However, this plea will not excuse, nor save them from  
 eternal loss, (unless under very particular and rare cir-  
 cumstances, treated in preceding pages on heretics and  
 heresy.) CHRIST says very plainly, “Every plant  
 “which my heavenly Father hath not planted, shall be  
 “rooted up. They are blind, and if &c.”—Matt.  
 xv. 13, 14. And, “the Prophets say to them, you

“ shall not see the sword—he will give you true peace.  
“ And the LORD said to me, (Jeremy xiv. 13, 14) the  
“ prophets prophesy falsely in my name; I sent them  
“ not, and I commanded them not; neither have I  
“ spoken to them. They prophesy to you deceit, and  
“ the seduction of their own heart; and the people to  
“ whom they prophesy, shall be cast out in the streets,  
“ they and their wives, their sons and their daughters;  
“ and I will pour out their own wickedness upon them.”  
For “ every one (says St. Paul) shall bear his own  
“ burden.”—Galat. vi. 5. And “ the LORD will  
“ judge every one according to his work.”

It is therefore incumbent on every individual that has the least doubt or check with respect to the right or wrong way of faith, Church, and religion, to follow the admonition and direction of CHRIST. “ Beware (he says) of false prophets. Not every one that  
“ faith to me, LORD! LORD! shall enter into the kingdom of heaven;” (yet this seems to be the maxim and rule of the Reformed Church as if that alone will suffice.) But CHRIST adds, “ Narrow is the gate  
“ and strait is the way that leadeth to life: and few  
“ there are that find it. Ask, (then, the true light of  
“ faith, Church, and religion) and it shall be given  
“ you; seek, and you shall find; knock, and it shall be  
“ opened to you.”—Matt. vii. 28. “ How long do  
“ you halt between two sides? If the LORD be God,  
“ follow him.”—3 Kings xviii. And if there be one only true Church, the Catholic Church, which you profess in the Creed; seek, and enquire whether it is the Roman Catholic Church: “ CHRIST is not divided,” nor his Church. In his Church only is there a “ forgiveness of sins, a communion of Saints,” a well-grounded



grounded hope of a happy resurrection, and life everlasting. [See preceding pages Address and Prayer; ditto, page 131, and at the end of these Tracts.]

*Canons of the Roman Catholic Church.*—By a Canon of the Church in general is meant, a rule and law established by the authority of the Church, particularly by General Councils, also by National and Diocesan. Those of a General Council are infallible rules. The *Canon* of the Holy Scriptures is that body of the Books of the Holy Scriptures ascertained and authorized by the Catholic Church, to serve as the rule of faith, and to be received as scriptural by the faithful, with greater certainty than the Canon of the Jews, or any other Society; hence, they are called *Canonical Books*. The Reformed Church and sectaries of these times object to this Canon; denying the Books of Tobias, Judith, Wisdom, Ecclesiasticus, Canticles, 1 and 2 Maccabees in the Old Testament; and to the Hebrews, St. James, in the New Testament. These Books they style Apocryphal; books appended to the sacred writings, but of dubious authors, and of uncertain authority; and they rank them as such. However, this seems not to have been the original cause of the first Reformers setting these books aside from the Holy Scripture, and ejecting them when they were admitted. The first Reformers, apostates from the Roman Catholic Church, becoming incensed, enraged, and prejudiced against her doctrine, and more specially against some particular points; were bent on taking every means to oppose and decry her. The Holy Scripture being the groundwork and shield of faith and religion, their first attempt was to sap this foundation, as they found there certain redoubts and subterraneous passages so impregnable, and

and making so strong proof against their pretended reformation of doctrine, that no other means was so adequate to their purpose as to deny the veracity and scriptural authority of the said books, therefore to eject them; and yet setting them appended to Holy Scripture, they recommended them worthy to be read as good books. This they effected, not without falsifying and corrupting occasional texts in those very books they retained and held as canonical.

That the Church of CHRIST, the Roman Catholic Church, ranks these same books among the others of Holy Scripture, therefore of divine infallible truth and authority, is evident by the testimony and definition of her Councils.—Florentine, Trent, Sess. 4. Popes Innocent, Galatius; Con. Carthage, A. D. 419. St. Aug. Isid. &c. By these they are styled *divine and canonical books*. As to the ground on which the Reformed Church ejects them, they may as well on the like ground, lay as little stress of *veracity* on the books of Moses, and even of the four Gospels, being the divine word of GOD; seeing that they have no other ground of receiving and acknowledging these to be canonical, than by the *Canon* of the same Catholic Church, the Roman Catholic. Whence St. Augustine proclaimed this remarkable sentence, saying, “He would not believe the Gospel, except the authority of the Catholic Church moved him to do it;” (Cont. Epist. Fundament. c. v.) The canonical books maintained by the authority, definition, &c. of the Roman Catholic Church, though, as St. Jerome observes, “they merited the sanction by little and little, in process of time; yet they are therefore not less canonical: nor does any true orthodox Roman Catholic entertain the least doubt

“doubt of their divine veracity and authority.” (Jer. de viris illustribus, verbo Jacobus.)

The Holy Scripture, as the divine book, is the firmest ground, on which stands the true Church and religion of God; and it is the invincible shield of defence against the erroneous doctrine of heretics, and other opponents of the Church. However, though written for our doctrine, yet not so indiscriminately, every Bible or Testament, that bears the name, or is entitled such. For, as many false teachers have come forth from the beginning, so have many false and corrupted translations of that sacred book been published in different languages, and even in Greek. On this last the Reformed Church seem chiefly to support their erroneous doctrine of the Reformation; and it moreover asserts, that their Bible, handed to the perusal of the public, needs not the authority of the Church to sanction either its authenticity, the reading of it, or the right understanding of it. The Bible, therefore, becoming of later times the common reading of every individual, learned or unlearned, common A. B. C. school-master or mistress, children, boys or girls, from their infancy: no wonder, then, that from such liberty every man or woman becomes not only a reader, but moreover a teacher, controller, and judge of the sense of scripture; (notwithstanding what St. Peter says, 2 epist. iii. 16) even the judges of the Doctors of the Church. And as St. Jerome remarks, and St. Augustin, “The science of Holy Scripture is that only science  
“every man or woman (now-a-days) challenges to  
“themselves, without any other master than themselves  
“to teach it them.” This, the chatting old wife; this, the doting old man; this, the babbling sophister; this, the



the cobbler, taylor, &c. on every occasion presume to blurt out, and even teach, before they have learned it. Again, he says, "Some, with loftiness of speech and words, will discourse of scripture matters among women; and some (shameful to say it) learn of women what to teach men;" to say nothing of others, supposed to be better learned in holy scripture, tickling the ears of their hearers with a smooth tale, (often now-a-days with a false tale against the Roman Catholic Church;) these think all they speak to be the law of God.

From these premises arise the need and necessity of the Church's judgment, decision, and authority, with respect to the authenticity or genuineness of the true and orthodox scripture, among the numerous translations set forth, differing in diction and interpretation. The observation of St. Vincent Lerins on this matter is just: "Novatian (he says) expounds it one way; Sabellius another way; otherwise, Donatus, Arius, Eunomius, Macedonius; otherwise, Photinus, Apollinaris, and the rest;" (see subsequent pages, *heresies* stated.) In the same manner may it be said of Wickliffe, Luther, Calvin, Beza, James I. &c. Therefore, by reason of such meandrous and corrupted readings of former ages, and whence have proceeded from the beginning so many errors and heresies, men tossed to and fro with the wind of different teachers, the Church judged it necessary, the anchor should be cast, to keep steady the ship; and the line drawn of orthodox holy scripture, and the interpretation of it; by which, as by the north star and the compass, every Christian and faithful believer of revealed religion, might be directed to steer safe in the search of divine truth and religion. By whom was this to be effected; unless by that Church, to which (in order to rule,

rule, govern, guide, and teach) CHRIST promised his Divine Spirit, and always to abide with it to that purpose? This same Church, the holy Catholic Church, and Roman Catholic, adopted the ancient Latin translation, called the Vulgate Latin text. This she hands to her children, (the faithful) by appointment, as the standard of orthodox scripture, on many reasons. 1. It is the most ancient; it being generally known and in use as early as A. D. 218, 1299 years before the Reformation. 2. It is that (Hebrew) which St. Hierome corrected, according to the Greek then extant, pure and uncorrupted. 3. The same that St. Augustine commends. 4. That which has been used and expounded by the Greek (occasionally) and Latin Fathers of the Church. And the holy Council of Trent, the latest of the Church Councils; for these and other important reasons, has declared and defined this only of all other translations to be authentic; and this only to be used in public lessons, disputations, preaching, and expositions; and no man to presume, on any pretext, to reject or refuse the same. Besides these ancient Fathers and Doctors of the Church, their sanction of it, many of the Reformers, and learned Protestant divines of our own nation, prefer the Roman Catholic Vulgate to the Greek translations extant at this time; though their ministers in general are such sticklers for the Greek, and constantly citing passages from it, in confirmation of their erroneous tenets; without reflecting on its corruption, or examining into it. What wonder, then, if the blind are led by the blind, &c.? Among others of the Reformed Church, even Luther, Calvin, and Beza, themselves, and of our own nation Protestant bishops, &c. Wells, Bois, Hare, Heylin, Walton, &c. acknowledge

ledge the justness of the Vulgate Latin translation; have occasionally recourse to it to determine, or correct the sense of the original, and own it ought not to be changed by any private person, having been authorized and used in the Church for so many ages past: “since (says Dr. Walton) it belongs to the Church to judge of the sense of the holy scripture, and to recommend this sacred depositum to the faithful.” And Dr. Wells, in his amendment of their English translation, has frequently restored and preferred those readings in the Greek MS. that agree with the Latin Vulgate; this he has done near a hundred times in the Apocalypse or Revelations only. The Church has ever declared the ancient Latin Vulgate Scripture authentic; but we do not find any Greek copy or edition to be met with at present, recommended to the faithful in the like manner by the Church.

*Catholic*, the appellative of truly orthodox Christians only, as of the true Church of CHRIST. [This subject has been treated in preceding pages.] In the beginning, the faithful in GOD bore a distinctive appellative from those who were not. The progeny of Seth were called the “sons of GOD;” (Gen. vi. 2;) that of Cain, the “sons of men.” In process of time, the distinctive appellative was, *Israelites, Jews, People of God, and Gentiles*. After the coming of CHRIST, *Disciples, Christians, and Heathens, or Pagans*. In the first age of Christianity, when heresies began to spring up, the appellative *Catholic* was appropriated (as St. Cyril Jerosol. remarks) to distinguish the true *Church* and *Christians* from *Heretics*. These last laboured in vain to appropriate the appellative *Catholic*; so have others, since the time of the Reformation. *Christian* is, as it were,



were, the baptifimal name, *Catholic*, the family or furname, of every member of the true Church of CHRIST, the Roman Catholic; [whence added *Roman*, fee p. 49.] Neither the *Reformed Church*, nor any national Church of this or that kingdom, could ever affix to itfelf the appellative *Catholic*, (as to *Roman*, it is not envied, rather abhorred.) To repeat a very obvious instance, though trifling, may evince the truth and the fact. A Roman Catholic ftranger, rich or poor, man or woman, boy or girl, coming into a town, where there may be a Roman Catholic chapel, enquires of this or that Proteftant, whom the Roman Catholic ftranger may meet, Pray, is there a Catholic chapel here in town? Whereabouts fhall I find it? In what ftreet or part of the town? Will or does the perfon of whom the inquiry is made, whether Proteftant, Prefbyterian, Methodift, direct the inquirer to any of their refpective places of worfhip? No! but without the leaft hesitation he directs the inquirer to the very Roman Catholic Church, if there be one in the town; or if not, the perfon instantly replies, No! there is no *Catholic Chapel* or Church here. And this fame *Chapel* is acknowledged and proclaimed the *Catholic Chapel*, in all their public lifts of collections, fubfcriptions, &c. of charity, to hofpitals, &c. Occasionally, in ferious converfations on religion, or as a by falvo, fome of the Reformed Church will tell you, they are alfo *Catholics*, becaufe they orally profefs themfelves by the Creed, which they recite in common with Roman Catholics: pitiful ground, in fact, and only of the moment! Wherefore, the Church, to f Silence fuch fubterfuge, in later times annexed the appellative *Roman*, to diftinguifh *the wolves in the clothing of fheep* from the real fheep of the one fold under one fhepherd and paftor, the Pope, and the

Head of the true Church of CHRIST, the Roman Catholic.

*Catholic* denotes also universality of time, as to the Church existing and continuing from the beginning in the Old Law to the present time in the New; item, as to place, now spread throughout the whole world. "This Gospel (saith CHRIST) shall be preached in the whole world;" Matt. xxiv. 14; and to his Apostles; "Go ye into the whole world, and preach the Gospel to every creature;" Mark i. 15. "The truth of the Gospel (saith St. Paul) which is come unto you, as also it is in the whole world"—Col. i. 5, 6. And it universally teaches all the divine truths God has been pleased to reveal to mankind; it is without failure or error, (St. Cyril Cat. N. 23) proved; Matt. xvi. 18. "The gates of hell, &c.;" 1 Tim. iij. 15. "It is the ground and pillar of truth." And "from the rising of the sun to the setting, great is my name."—Mal. i.

To this universality either of time or place, consequently to Catholicity, and to the appellative *Catholic Church and Catholic Christian*, the Reformed Church can have no ground to claim, nor to appropriate; unknown, unheard of, till 1517; then assuming the epithet *Protestants*, by that protesting against the very name *Catholic*, and thenceforward never called nor known by it. Neither to Luther, the founder, nor to Calvin, nor to any single one of the Reformers, did CHRIST, nor any one commissioned by Him, say to them, as He did to his Apostles, "As my Father sent me, so do I also send you: Go, &c.?" They were self-sent, self-commissioned, self-usurped preachers. "I commanded them not, neither have I spoken to them; they prophesy unto deceit, and the seduction of their heart."—Jer. xiv. But, "every plant which my  
" Heavenly

“ Heavenly Father hath not planted, shall be rooted up.  
 “ (Matt. xv.) Their Church is builded on the sand.”  
 The winds blew, of their followers, with every wind of doctrine, by the wickedness of men; (Matt. vii. 27; Eph. i.) splitting by their mutual dissensions. So that it never has continued one and the same Church; consequently again, not the *Catholic Church*.

To a certain national sect of the *Reformed Church* may be applied, by simile and analogy, what the great St. Leo says, speaking of *Heathen Rome*; “ While she  
 “ rules the seas, and extends her commerce to every  
 “ part of the world, she adopts the errors of every part,  
 “ and flatters herself to have acquired by that means an  
 “ abundant stock of religion; while she rejects no falsehood,” and continues blind and obstinate to the one only true religion, that is seated on a mountain, visible and conspicuous to the whole world, and is builded on a rock, against which the *rain* falls, the waves and storms of persecution (penal laws, &c.) dash; the *winds* of scoffers, calumniators, &c. blow, yet it falls not, nor is it shaken. For it is “ founded on a rock,  
 “ (Matt. vii.) and the rock is CHRIST.” “ The stone  
 “ which the builders (of Reformation) rejected, the  
 “ same is (as it has been from the beginning) the Head  
 “ of the corner. By the LORD this is done; “ and who-  
 “ soever shall fall on this stone, shall be broken; but on  
 “ whomsoever it shall fall, it shall grind him to powder.”  
 —Matt. xxi. 42, 45.

*Ceremonies* used in the Church are religious rites ordained by GOD to be observed, and were observed in the law of nature, in the law of Moses, even described by GOD himself; and ceremonies are continued to be observed by the law of CHRIST, and in his Church:



Church: among these ceremonies may be ranked Festivals, Abstinence, places dedicated to prayer; Gen. ii. 3; xxix. 9; vii. 2, 4, 26; Exod. xvii. 11; Luke xxiv. Lifting up hands, though denied by the Reformed Church, yet was it of importance when practised by Moses. [See Exod. viii. 5; ix. 22; x. 21; xvii. 12; Solomon ii.; Paral. vi. 13.] Kneeling, therefore, lifting up hands and eyes to heaven, casting them down on the ground, stretching forth arms, and the like external gestures, provided they are used with proper decency, without affectation and hypocrisy, contribute not a little to excite interior attention, or to express the interior sentiment, when addressing the Almighty Majesty of God; and the like exterior gestures may stir up others, who may be less devout and attentive, to become more serious and attentive, at the awful moment of prayer. CHRIST himself practised the like on several occasions throughout his life, when working his miracles, curing the blind, &c. when in the garden, prostrate on the ground, &c. The like also is commended by Him, in the parable of the Pharisee and the Publican. Luke xviii. 13; Ezek. iv. 1, 2, 3, 4. The several rites of religion, temples, and all other things, are ordained to the service of God, (see throughout Exodus and Leviticus) and to the spiritual good of his true adorers. It may be remarked, that it was then only the *Reformed Church* set aside these and such like religious ceremonies, when they ceased to adore God by orthodox religion, and in communion with his Roman Catholic Church. This is evident. 2 Mac. v. 20.

One purport of so many different sacrifices, rites, ceremonies, &c. ordained in the Old Law, was, in order to keep the Jewish people from idolatry, to which they were so very prone; as it appears by their frequent relapse  
into

into it, notwithstanding the frequent admonitions given them against it. But, in the New Law, and in the Church of CHRIST, where there is not the like proneness and danger; a more rational and religious motive prompts her to ordain ceremonies to be observed, viz. as man is alone the creature here on earth, capable of knowing the Creator of all; and, his excellent dignity is grounded on this capacity; moreover, as his only true happiness and contentment consist in his knowing, loving, and serving his Creator and Sovereign LORD to the utmost of his power, and by every means GOD has enabled him; hence, as man consists of a soul and a body, it is consistent with his reason, and with religion, that the one and the other should mutually join in their different capacity to render their mutual duty and service to GOD. The soul, as the most noble part, and altogether spiritual, to execute her office and devoir “in spirit and in truth;” seeing, that as CHRIST teaches, “GOD is a Spirit, and they that adore Him must adore Him in spirit and in truth; for the Father seeketh such to adore Him.”—John iv.; xxiv. 23. And the body, ruled by the soul, must conjoin in rendering its dutiful service by external acts, expressing the interior sentiments, both mutually “serving GOD unto justification;” (Rom. vi. 9;) also, that “every one may please his neighbour unto edification.”—Rom. xv. 2. “Seek to abound unto the edifying of the Church.”—1 Cor. xiv. 12. By ceremonies, moreover, the mind, particularly of the ignorant, is instructed concerning the mysteries of faith and religion: and the generality of attendants are by them excited to serve GOD with greater fervour and devotion. For “without these ceremonies, (as St. Dionysius observes, c. i. Eccles. Hierar.)

“Hierarc.) unless the mind and understanding of man  
“use the help of corporeal things, divine truths cannot  
“be attained.” To the same purpose St. Aug. speaks,  
l. x. c. 5, de Civit. Dei, c. 3, Ench.

This like good effect is intended and produced from  
pious pictures hung up in Roman Catholic Churches,  
to adorn them. Judge ye yourselves of the effect of  
solemn ceremonies, from the emotion you experience  
when you behold them exhibited to your national king,  
prince, dignified person; or on any of your solemn  
town processions, rejoicings, and the like worldly occa-  
sions; where is there superstition or idolatry in any of  
those ceremonies? Yet thus do you brand the Roman  
Catholic Church, with respect to the ceremonies per-  
formed by her members, to the honour and glory of the  
KING of kings, the Almighty GOD and sovereign LORD.

Shall GOD then, the Creator and Sovereign LORD  
of all, the KING of kings, be the only King and LORD,  
to whom you refuse to pay any external worship, honour,  
&c. by solemn ceremonies? under the futile pretext, that  
He seeketh the heart and intention, knows these, and  
He needeth not exterior signs to signify and denote  
them to Him? But it may be said, such is not the real  
ground, but rather prejudice and enmity; because the  
like favours too much of what through the same pre-  
judice you brand Popery. Truly, He knows and pe-  
netrates the very bottom of the heart of man, and He  
discerns his true adorers in spirit and in truth: and He  
likewise discerns dissembling, hypocritical, and false  
adorers. But when external ceremonies proceed from  
an upright and sincerely devout heart, through an awful  
sense of the divine presence, particularly in the house,  
and at the time of prayer; He cannot but be pleased at  
beholding

9 D D



beholding the one and the other, as the grateful and dutiful tribute paid by man towards Him, his Creator and Sovereign LORD of soul and body. “The son  
 “honoureth the father, and the servant his master; (the subject his king, not only interiorly in mind, but moreover exteriorly, by obsequious service.) “If then  
 “I be a father, where is my honour? and if I be a  
 “master, where is my fear? saith the LORD of Hosts.”  
 —Mal. i. 6. “Is this the return thou makest the  
 “LORD, O foolish and senseless people? Is He not  
 “thy Father, that hath possessed thee, and made thee,  
 “and exalted thee?”—Deut. xxxi. 6.

External honour is also due to GOD, by places of prayer erected to Him; such are Churches, chapels, oratories. “I have loved, (saith David) LORD, the  
 “beauty of thy house.”—Ps. xxv. 8.) “And David  
 “said to Nathan the prophet, Dost thou see that I  
 “dwell in a house of cedar; and the ark of GOD is  
 “lodged within skins?” (The tabernacle made by Moses was covered with skins, and in many respects not equally magnificent for the service of GOD.) “He  
 “swore to the LORD, he vowed a vow, If I shall enter  
 “into the tabernacle of my house, &c. until I find out  
 “a place for the LORD, a tabernacle for the GOD of  
 “Jacob.”—Ps. cxxxix.; 2 Kings vii. 2. GOD accepted his will, but reserved the execution of it to his son Solomon. With what magnificence and cost Solomon executed it, and every ornamental appendage to it, is well known, as related in different parts of the Bible. But where is the like magnificence to be met with in Churches and Chapels of these times, except in the material edifices of Churches occupied by Roman Catholics at Rome, Florence, throughout Italy, Spain, Portugal,

Portugal, France? even in this kingdom, those venerable piles remaining, houses of prayer builded, and for a series of years occupied, by Roman Catholics, to that very purpose. But, alas! may it be justly applied, "God! the heathens are come into thy inheritance; they have defiled thy holy temple."—Ps. lxxviii. "As with axes in a wood of trees, they have cut down at once the gates thereof: with ax and hatchet they have brought it down;" (Ps. lxxiii.) *crosses, crucifixes, images, &c.*; too visible and glaring to every Christian to behold without pity and horror; still reproachful of the ingratitude, the fury, rage, enmity, of the perpetrators, toward the true worship and worshippers of God; to sanctuaries, sacred to the purpose of prayer and sacrifice to the Most High, during the continued and uninterrupted course of 1200 years. But now again, alas! may it be said, with some degree of analogy, "My house is a house of prayer, but, &c." where, in lieu of crucifixes, faintly images, are crammed monuments of extravagant vanity, "white sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness."—Matt. xxiii. 27. "They have set up their ensigns for signs," (Ps. lxxiii.) of past vanity, even in the house of God, the house of divine worship and prayer.

*Church of CHRIST*, the one only true Church, the "one fold," the inheritance of CHRIST. Vain have hitherto been, vain are, and vain will ever be, the efforts of mankind, (even of Satan) to dispossess Him of it; or to withdraw the whole of her members, or to sully her faith in the least point; "the gates of hell shall not prevail." "Why have the Gentiles raged, and the people

“ people devised vain things; the kings of the earth  
 “ stood up, and the princes met together against the  
 “ LORD, and against his Christ? Let us break their  
 “ bonds asunder, let us cast away their yoke from us.  
 But “ He that dwelleth in heaven, shall laugh at them;  
 “ and the LORD shall deride them. The LORD hath  
 “ said to me, Thou art my Son, I will give thee the  
 “ Gentiles for thine inheritance; and thy possession the  
 “ ends of the earth;” (Psal. ii.); his Church, spread  
 throughout the world; not a temporal and worldly king-  
 dom, for He saith, “ My kingdom is not of this world;”  
 (John xviii. 36) but a spiritual kingdom of *faith* and  
*religion*; that I may reign in the hearts of mankind, and  
 bring them after this life to my never-ending king-  
 dom in heaven. “ I am appointed King by Him (his  
 “ eternal Father) over Sion his holy mountain, (the  
 “ Church) preaching his commandment. And now,  
 “ O ye kings! understand, receive instruction, embrace  
 “ discipline, lest you perish from the just way.”—Ps. ii.

“ The LORD by wisdom hath founded the earth,  
 “ hath established the heaven, and built a house.”—  
 Prov. iii.; Wisd. i. “ GOD, whose delight is to be  
 “ with the children of men,” (chap. viii.) built his  
 house (his Church) first among the Patriarchs and  
 Prophets, and other faithful adorers and servants in the  
 Old Law; more particularly and conspicuously among  
 the children of Israel, establishing the same in pastors  
 and governors, as so many pillars to uphold it; by these  
 the people were directed in spiritual matters of religion,  
 or the worship of GOD. [This has been noticed in  
 preceding pages.]

But, the divine increated wisdom of GOD, the second  
 Person of the undivided sacred Trinity, assuming to Him-  
 self



self the nature of mankind; builded, as it were, a house (by the human body and soul which He assumed;) “and  
“in Him; (saith the Apostle) dwelleth all the fulness of  
“the Godhead corporally; and in whom are hid all  
“the treasures of wisdom and knowledge.”—Col. ii.  
9, 13. Who, dwelling in this corporal house of human nature, Man-God, here on earth among men, repaired the former house of his Church in the Old Law, and renewed it in a more conspicuous manner, and raised it to an excellent degree; by establishing his Church, and rendering it Catholic (that is universal) as to place and time, visible and perpetual: Rejecting the sacrifices of the Old Law, “from the rising of the sun to the going  
“down; in every place there is sacrificed, and offered  
“in my name a clean oblation;” of his body and blood in the one only holy Sacrifice of the Mass. Within this Church, CHRIST proclaims to all, “I am the light  
“of the world, (John viii.) the true light that enlight-  
“eneth every man that cometh into the world,” by the doctrine taught within his Church, taught and directed by his Divine Spirit. And, to as many as receive Him and his doctrine, and follow it by practice, He gives them “power to be made the sons of God;” his true adorers “in spirit and in truth. But as CHRIST said of many, even at the time when he was present and conversant among them, that “men loved darkness rather than the light, for their works are evil; for every  
“one that doth evil, hateth the light:” (John iii.) so is it in these days; GOD giveth to every one the light of reason, that may bring every one to the knowledge of Him, by the effects of his Divine Providence throughout the world; and moreover by the secret impulse of his divine call, and by the dictates and checks of conscience.

science. Notwithstanding there are now, as formerly, not a few, who, blinded by their passions, do “not comprehend the light,” because they will not attend to the *Light* that shineth clearly on them, in the aforesaid different ways. The modern philosophers of this age, superficial, self-conceited men, abounding in their own sense, strength of reason, prejudice, &c. resisting divine revelation, the calls of GOD, and the doctrine of his Church; Pharisee like, they say perhaps, “Master, we know that Thou art a true preacher, and teachest the way of GOD in truth;” (John viii.) But to such CHRIST replies, “As for me, if I speak the truth, you believe me not; why do you not believe me?”—Chap. viii. It is because, as St. Paul observes, “they became vain in their thoughts, and their foolish heart was darkened; they detain the truth of GOD in injustice, change the truth of GOD into a lie, and obey not the truth.”—Rom. i. 25. “They detain the truth of GOD in injustice,” and change it into a lie, inasmuch as they believe GOD the LORD to be “faithful in all his words, and holy in all his works:” (Ps. cxliv. 13) that CHRIST is the Son of the living GOD, who says of Himself, “I am the truth, I am the way, I come a light into the world; the Father who sent me, He gave me commandment what I should speak; yet if I say the truth, you believe me not;” (chap. viii. 45;) it is thus they detain the truth. CHRIST confirms what he says of Himself, by his solemn promise of his abiding for ever with his Church, and teaching it, and that no error in faith and doctrine shall ever prevail against it. To maintain or assert that his Church has, or did at any time whatever fail or err, is it not to “detain the truth of GOD in injustice, to change it into a lie,” to utter blasphemy,

blasphemy, by imputing a lie to CHRIST Himself? And why do they thus assert? on no other ground than because his doctrine chimeth not with their weak reason, and with the inordinacy of their passions, pride, self-love, &c.? Wherefore, it is not merely professing a belief in the person of CHRIST, as the Son of the living GOD, and the Saviour of mankind, that will suffice to salvation; but, moreover, a belief is absolutely requisite of his whole doctrine, and an obedience to his divine law.—Matt. vii. 21. And this faith cometh by hearing; and hearing the word of CHRIST by his own teaching, by that of his Apostles, and by that of their successors, the doctors, pastors, and rulers of his Church. “He that hears you, hears me.”—Luke x. “As my Father sent me, so I do also send you.”—John x. But can this be said of Luther, and other Reformers? It may be said, though not without blasphemy, nor even the very thought. [See preceding pages.]

Hence, they that are actually members of the Roman Catholic Church, or may become such by conversion, and who stedfastly profess and continue to profess her faith and doctrines, receive the light of true faith and religion. All others “sit in darkness, and in the shadow of death.”—Luke i. “The light shineth in darkness, and the darkness did not comprehend it.”—John i. Of this Church spoke the prophet Isaiah, chap. lx. “Arise, be illuminated, for thy light is come, and the glory of the LORD is risen upon thee; the LORD shall arise upon thee, and his glory shall be seen upon thee: And the Gentiles shall walk in thy light; thy gates shall be open continually; the nation and the kingdom that shall not serve Thee shall perish. I will make thee to be an everlasting excellency,



“cellence, a joy unto generation and generation. I  
 “am the LORD thy Saviour, and thy Redeemer, the  
 “mighty One!”

The Church is also the one fold of CHRIST's sheep, foretold by the Prophet Ezekiel, chap. xxxvii: “I will  
 “gather them together, and I will make them into one  
 “nation, and there shall be one King ruling over them  
 “all: they shall be my people, and I will be their GOD;  
 “and there shall be one pastor of them all.” This was fulfilled by CHRIST the good Shepherd, bringing all nations into one fold of his Church, under one Pastor and Ruler of his Church, St. Peter, and his successor the Pope, bishop of Rome. John x. [See preceding pages.]

It may here be observed, that in the prophecy of Isaiah, chap. lx. 9, it is said, “For the islands expect  
 “me; that I may bring thy sons to the name of the  
 “LORD thy GOD.” Whether this part of the prophecy might have foremeaned (among other islands of the globe) our island or not, it is not presumed to assert: though Tertullian, Origen, and Bede, were of that opinion. However, it may not be improper to state, to fellow-citizens and countrymen, the following remark of a very upright, judicious, and accurate author: “Our  
 “island was certainly among others of the number of  
 “the Gentiles or Heathens. This is an incontestable  
 “fact. This island received the faith and religion of  
 “CHRIST, and entered into his fold the Church, as  
 “early as the year of our LORD 182, &c. [See preceding pages.] Gildas, (surnamed the Wise) a Scottish native, A. D. 520, re-established the purity of faith and discipline in England. He published his Canons of Discipline, &c. and died 565. He, §. i. t. i. Script.  
 Hist.

Hist. Brit. says, “The first dawn of the evangelical light appeared in this island, about the time of the eighth year of the reign of Nero.” And Theodoret, a bishop in Syria in the 5th century, one of the most learned fathers of the Church, born A. D. 386, names the Britons as a nation in which St. Paul sowed the seeds of faith; and says, that this Apostle brought salvation to the islands that lie in the ocean. And “remarkable it is, that the most celebrated ladies who became Christians at Rome, in the time of the Apostles, were both Britons, viz. Claudia, and Pomponia Græcina, the wife of Aulus Plautinus.”—Alb. Butler, vol. xii. p. 63; *Lives of the Saints*.

This first-received faith and religion, in process of time, cooled among its professors, they lessened as to numbers, and by degrees, it was the enjoyment of few comparatively. This happened by an unavoidable communication with those, to whom indeed the light of faith shone, but they did not comprehend it, and continued to sit in their heathenish darkness. Added to this, in the year 454, the Saxons, English, and Jutes, German pagans, invading this island, expelled the primitive Britons, and drove them into the mountainous part of the island, Wales. Here the true faith, Church, and religion, was by them (though a *pucillus grex*) maintained and continued. History relates that three British bishops of those times assisted at the council of Arles in France, A. D. 314; namely, Eborius of York, Restitutus of London, and Adelphius of Colchester, or Lincoln. Also, certain British bishops subscribed the council of Nice, against the Arians, A. D. 325. When the aforesaid Pagan invaders had ruled the island about

about the space of 150 years, GOD was pleased again to open the eyes of the nation to the light of the Gospel. To this purpose, who were the men whom GOD destined, in his name, to effect this work of his divine will, mercy, and power, towards those infidels, by their conversion to the faith and Church of CHRIST? They were no other men than the Head of his Church at the time, St. Gregory the Great, the Bishop of Rome, and the Pope. This same Holy Pope, as Head of the Church, delegated and sent the holy priests and monks, St. Augustine and his companions, from Rome, empowering them to preach the Gospel in this island. They arrived here, A. D. 596, were graciously received by Ethelbert, then king of Kent, and permitted to preach, though himself being an infidel. The happy success of their preaching and mission, with respect to the king himself, and a multitude of his infidel subjects, is on record of unquestionable authority; and in a short process of time, the whole nation entered the fold of CHRIST, his Catholic Church, the Roman Catholic Church, by professing the faith, doctrine, and religion of the Church of Rome, taught them by the aforesaid missionary Apostles, delegated and commissioned by the Roman Pontiff, the Pope, St. Gregory the Great.

In the profession of this same faith, religion, and Roman Catholic Church, this nation continued firm, steady, and uninterrupted, for the space of 1200 years; till the apostacy of Luther, 1518; our King Henry VIII. 1531; Edward VI. 1547; and Elizabeth, 1558. Here it may be said to our deluded fellow-citizens and countrymen, as St. Paul said to the Galatians, “ O  
“ senseless, who hath bewitched you, that you should  
“ not



“ not obey the truth? before whose eyes JESUS CHRIST  
 “ (his Church and religion) hath been set forth, (and  
 “ is still set forth.) This only would I learn, did  
 “ you receive the spirit (of the Christian religion)  
 “ by the works” and preaching of Luther and other  
 Reformers? or by “ the hearing of the faith,” an-  
 nounced to you from the Roman Catholic Church, by  
 your first Apostles sent from Rome? “ Are you so  
 “ foolish, that whereas you began in the spirit, (of  
 “ divine faith and religion of your primitive teachers)  
 “ you would now be made perfect by the flesh;” (Gal.  
 iii.) by the doctrine of lustful Luther and Henry?  
 Again; whence do you bear the name of Protestant?  
 From your revolting protestations against your primitive  
 and mother church, her faith, doctrine, and religion;  
 the Roman Catholic Church, the *Holy Catholic Church*,  
 which you still profess by word of mouth to believe,  
 as oft as you repeat the Creed, yet deny in heart and  
 by practice. Does not the reproach that CHRIST  
 made the Pharisees, abash you? “ This people ho-  
 “ noureth me with their lips, but their heart is far  
 “ from me; and in vain do they worship me, teaching  
 “ doctrines of men; (Matt. xv. 8.; Isai. xxix.) doc-  
 trines of Luther, Calvin, &c. “ Remember this, and  
 “ be ashamed;” return, ye transgressors, to the heart;  
 remember the former ages, (of your ancestors, Roman  
 Catholics;) “ For I am GOD, and there is no GOD be-  
 “ side; (Isa. xlv. 8, 9;) neither is there the like to me.”  
 And thus of his Church and religion; there is no  
 Church nor true religion beside that of GOD, and of his  
 eternal Son CHRIST, Man-GOD. “ Judge ye your-  
 “ selves what I say;” (1 Cor. x. 15;) “ but though  
 “ an angel from heaven, preach a gospel, (doctrine, re-  
 “ ligion,

“ligion, or Church) to you,” besides that which was preached to you, by your primitive Apostles, and is now continued to be preached to you by the Roman Catholic Church, “let him be anathema.”—Gal. i. 8.

Futile, then, and groundless, are the arguments of mere *Reason*, alleged by the Reformed Church against the non-erring or infallibility of the Roman Catholic Church, the Church of CHRIST, in order to prop up the *Reformation*, viz. their *Question*, How can any society of men, seeing that every man is fallible, claim *infallibility* in their doctrine, in the manner your Pope and Councils claim it?

Replied: If you deny infallibility of doctrine to the Roman Catholic Church, because ruled and taught by fallible men, you must on the same ground deny infallibility to your own Church, and to every other. And if that were true; in what a doubtful, hazardous, and precarious situation would mankind be as to eternal salvation. To what end would have served the coming of CHRIST, his preaching, miracles, sufferings, and death! One man, blinded by his own conceit or opinion, would lead another; and both led by Satan the father of lies, they would both fall into the pit, together with him, of eternal perdition. Truly the Pope, and the individual men, constituting the Council, are abstractedly like other fallible men. Such also were the Apostles, though personally with CHRIST and his disciples. They were frail and peccable men, had their passions, &c. like other men. There was strife among them, “which of them should seem to be the greater.”—Luke xxii. 24. James and John petitioned, under cloak of their mother, that “the one might sit on the right hand, and the other on the left hand of Jesus, in his kingdom. And  
“ the

“the ten were moved with indignation against the two  
“brothers.”—Matt. xxvi. 20. His disciples were elated,  
because “the devils were subject to them;” and JESUS  
checked them, saying to them, “I saw Satan, like light-  
“ning, falling from heaven.”—Luke x. St. Peter  
himself, after his repeated protestations of fidelity to  
JESUS CHRIST, denied knowing him thrice, though  
JESUS had forewarned him of it. What wonder, then,  
if these very Apostles and Disciples of CHRIST were  
ambitious, proud, envious, contentious, frail, fallible,  
and peccable men; that Popes, Bishops, since that  
time, have been, are, and will be, in their own individual  
persons, like all other men, frail, proud, ambitious, &c.  
But view Peter, James, John, and the rest, assembled  
together as rulers of the Church of CHRIST, and in his  
name, in Council, relative to the state of the Church as  
to faith, religion, discipline, and the like. Then they  
became the delegates of CHRIST, appointed by Him to  
that purpose; they are the “holy men of GOD, inspired  
“by the Holy Ghost,” according to the promise of  
CHRIST, in protection and favour of his Church, speak-  
ing to them, teaching and guiding them. In like manner,  
as to ruling and governing his Church, CHRIST con-  
tinues his promise towards the Head and the rulers of  
his Church; hence, the Pope and his council, private and  
general, assembled on the spiritual concerns of the Church,  
are then, in that respect, not the fallible men, but “the  
“holy men of GOD, inspired by the Holy Ghost.”  
Not “flesh and blood,” then, reveals to them truths,  
but the “Father in heaven” of Him (CHRIST) who  
promised to send the *Paraclete*, the *Spirit of Truth*,  
to abide with them, and teach them. In like manner,  
to the Pope, as the Head of the Church, succeeding  
St.



St. Peter, may be applied, what CHRIST said to St. Peter; “but I have prayed for thee, that thy faith fail not; and thou being once converted, confirm thy brethren;” (Luke xx.) and to them in their council, “Behold, I am with you.”—Matt. xxviii. Abstracted from these circumstances, occasions, and matters of faith and religion, the Pope himself, Bishops, &c. are like other men, frail, peccable, and fallible. There have been, and may at any time be Popes, ambitious men, proud, arrogant, swayed by inordinate passions in their own particular persons, and worldly concerns; when, therefore, *infallibility* is attributed to them, it is in the abstract. And CHRIST says to the multitude, “The Scribes and the Pharisees, (doctors and expounders of the law) have sitten on the chair of Moses; all things, therefore, they shall say to you, (with respect to the law) observe and do; but according to their works (or iniquities) do not.”—Mark xxiii. Applicable this to the members of the present Catholic Church, towards the Pope, Bishops, and rulers of the Church, if they are unhappily evil men. For, if only those Rulers were to be heard and obeyed, whose lives are blameless and without sin, not an iota of faith and religion could be established with permanency; seeing that it is always doubtful, and even uncertain, whether, in the sight and judgment of God, the Rulers of his Church are good and blameless; though they may (as the Pharisee did) appear such exteriorly, and in the opinion of men. In the Apocalypse, c. iii. it is said to one of the Bishops, “Thou hast the name of being alive, but thou art dead, for I have not found thy works full before my God.” Yet the angel says not the like to him, as to his faith and doctrine. And St. John

remarks,

remarks, with respect to what Caiphas predicted and advised concerning CHRIST, that “ he spoke not that as  
“ from himself, but being that year the high-priest, on  
“ the chair of Moses, he prophesied as to that particular  
“ point,” what must happen to JESUS, and why; and  
this he did by special permission and dictate of GOD,  
towards opening the eyes of the blind Jews. Thus the  
Pope, on the chair of St. Peter, speaks and teaches as to  
faith and religion, as “ taught of GOD.”—John vi. 45.  
In this sense only is the Pope himself, and bishops, doc-  
tors, &c. assembled in council, infallible men; “ holy  
“ men of GOD, inspired by the Holy Ghost;” and on  
that ground, their decisions come forth with the like  
signature of the Apostles: “ It hath seemed good to  
“ the Holy Ghost, and to us, &c.”—Acts xv.

CHRIST said to St. Peter, “ To thee I will give the  
“ keys of the kingdom of heaven:” and to his Apostles  
in general, “ Whatever ye shall loose on earth, shall be  
“ loosed in heaven.”—Matt. xvi. By his giving to St.  
Peter the keys, besides the power He gave in common to  
the rest of the Apostles, what else is meant? unless that  
to St. Peter He gave the height of government over his  
Church, and of precedency; the power of making laws,  
of calling councils, of confirming their decrees and can-  
ons, of appointing, of abrogating, of ordaining bishops  
himself, or of appointing others to do it; of deposing,  
of suspending, &c. In a word, by the very appellative  
*keys* is denoted, that to him CHRIST gave an eminent  
power, superior to that which He gave to the other  
Apostles. Hence, the power of the Pope, as the Head  
of the Church, is the plenitude of power, to grant what-  
ever may be conducive to the honour and worship of  
GOD, and to the spiritual good of the faithful. Also,

of

of *binding*, by excommunication, suspension, degradation of bishops, priests, &c. ; and by other censures, penalties, &c. The very word *keys*, of which the obvious and proper sense is to lock and unlock, to open and to shut, is fully expressive of the plenitude of power that CHRIST conferred on St. Peter; and with which the Pope, as his successor, is invested, as Head of the Church. To give any other meaning to the words of CHRIST, would be to wrest even common sense and reason by private and prejudiced interpretation, in opposition to the Church of CHRIST; “wresting Holy Scripture to “their own perdition.”—2 Pet. iii. 16. But you, brethren, Roman Catholics, “take heed, lest being led “aside by the error of the unwise, you fall from your “own steadfastness, (ver. 17.) Let no man deceive you “with vain words: walk as the children of light.”—Eph. v. 6.

It must then seem absurd to every seriously-reflecting Christian to assert, and yet more so to maintain, that the Church of CHRIST, the Catholic Church, can err or ever could have erred, in her doctrine; if so, then CHRIST himself must have erred or failed, in his promise. Blasphemy this, downright! even the thought. Lactantius, a celebrated ecclesiastical writer of the fourth age, thus announces: “It is the Catholic Church alone “that keepeth the true worship of God; this is the “fountain of truth, the house of faith, the temple of “God; whither if any man enter not, or from which “if any man go forth, he is an alien and stranger from “the hope of everlasting life and salvation. No man “must, by obstinate contention, flatter himself; for it “stands on life and salvation, &c.” And St. Cyprian; “The Church never departs from that which she hath “once



“once known.”—Ep. 85, ad Cornel. “The Apostles  
“have laid up in the Church, as in a rich treasure,  
“all truth; and she keepeth with most sincere dili-  
“gence the faith and preaching of the Apostles.”—  
Lib. v. c. 4 and 40, &c.

With respect to the singular benefit derived from being a member of the Holy Catholic Church, and to the absolute necessity of being such, in order to eternal salvation, it hath been observed in preceding pages, by analogy of the ark of Noe, as to safety from drowning in the deluge. To the same purpose, St. John says, “That which we have seen and heard we declare to  
“you; that you also may have fellowship with us, and  
“our fellowship may be with the Father, and with his  
“Son JESUS CHRIST.”—I John i. 3. These words imply, that whoever would partake of the end for which GOD sent his Son JESUS CHRIST into this world; that is, of his mercy and goodness, through the merits of the life, passion, and death of CHRIST: and would moreover learn and embrace the means by which his mercy, grace, and salvation, is to be obtained, they must enter into the one fold of CHRIST, (his Church) and enjoy fellowship with the Father and with JESUS CHRIST by a divine faith, sacrifice, and the Sacraments; that, by these means, they may become the sons of GOD, be filled with his grace, and be enlightened by the truth. For, CHRIST saith of Himself, “I am the door, I am the way, I am the  
“truth, I am the life; all others (that teach doctrine  
“contrary to mine, and taught by my Church) are  
“thieves and robbers; they climb up another way,  
“ (by persuasive words of merely human reason and  
“deceit) and they come not but for to steal and de-  
“stroy,”

E E

“destroy,” spiritually, souls unto eternal ruin, Satan-like, “as a roaring lion, goeth about, seeking whom he may devour.”—1 Peter v. 8.

—Again St. Paul teaches, “The GOD of our LORD JESUS CHRIST, the Father of glory,” hath made him Head over all his Church, which is his body; (Ephes. i. 22) “and from whom the whole body being compacted and fitly joined together;” (ver. 16) by all the faithful and true members, in unity of faith, doctrine, and religion; and “He is the head of the body of the Church.”—Col. i. 18. Of what Church? Of the Holy Catholic Church. And who are the members of his body, the Church? Those who profess his faith, and the doctrine professed and taught by that Church. Hence, those who are not members of that Church, or who once were, but have withdrawn themselves, or are lopped off (as rotten branches from the tree) “such the spirit of CHRIST quickeneth not: but he that will have that spirit, let him beware he enter not feignedly or like a thief.” [St. Aug. Ep. 50, ad Bonif.]

In a word; the Church is the sacred depository, where are deposited and carefully preserved the New Law and Testament, the true and only sacrifice, the sacraments, conferring grace and every means towards eternal salvation. It is “the pillar and ground of truth,” on which rests the interpretation of the New Law and Testament, and the solution of doubts as to faith and religion, and which prop the weakness of human understanding and reason. Without such a Church, there cannot possibly be any certainty and secure rule and guide through this life to eternal life in heaven.

“Youth”

*Confession*

*Confession of sins.*—That sins may be forgiven is an article of the Christian faith: “I believe the forgiveness of sins;” 10 Art. Ap. Cr. And that God alone forgiveth sin, through the merits of CHRIST, by the sacrament of Penance, which CHRIST instituted to that end, is the belief and doctrine of the Holy Catholic Church. And moreover, that towards obtaining this forgiveness, there is a necessity of a confession of the sins committed, to a Priest of the Catholic Church, duly ordained, appointed, and empowered to administer the sacrament of Penance. This confession of sins is generally termed *auricular confession*, because made by the repenting sinner in private to the Priest, and, as it were, secretly in his ear or hearing. Though God knows the secrets of the heart of man, his sins, and iniquities, and needs not the confession of them towards his knowledge; yet has He required that man, in order to obtain forgiveness, should be his own accuser to a minister of his Church, whom He has appointed and commissioned his delegate and judge, to impart his forgiveness, or to retain it, accordingly as his minister may judge of the disposition of the accuser, according to the rules of equity, justice, &c. prescribed by the Church.

That God requires this confession of sins to the minister of his Church, in order to obtain the forgiveness He has promised to grant to the sinner, in whatever hour he shall return to him by a sincere repentance, may be deduced, from the proceeding of God himself towards Adam and Eve after their fatal disobedience. After they had sinned, God, though He knew what they had done, called Adam, and He said to him, “Where art thou?”—Gen. iii. 9. He then expostulates with Adam, by what means he came to



disobey Him; He examines him, and He draws from his own mouth, the particular confession of his sin, and circumstances of it. “And Adam said, the woman whom thou gavest me to be my companion, gave me of the tree, and (he then made the particular confession of sin) I did eat.”—Ver. 12. The like examination God makes of Eve, and she instantly makes the like confession of her sin; “And I did eat.”—Ver. 13.

This confession of sins is again prefigured, and in a manner realized, Numb. v. 7; “They shall confess their sins,” not by a general acknowledgment of their being sinners, or having sinned, but by a special confession of the sins each one had committed, this is implied by the words, *their sins*. [See page 280.]

IN CHRIST, while here on earth, Man-God, was certainly, as such, endued with divine power, goodness, and mercy. And to the man sick of the palsy He said, “Be of good heart, thy sins are forgiven thee;” and in confirmation of that power, He bade him “take up his bed, and go into his house:” “that you may know,” He said to the Pharisees and Scribes, “thinking in their hearts, (as some do even in these days) who can forgive sins, but God only?” (Mark ii. 7;) but “that you may know (said JESUS) that the Son of Man hath power on earth to forgive sins, &c.” “And the multitude glorified God that gave such power to men.”—Matt. ix. 8. Of this his power, and of doing and appointing whatever He pleased, He said, “All power is given to me: wherefore as the Father sent me, so do I also send you;” (Matt. xxviii.) to preach, to baptize, as He preached and baptized, (John iii. 22;) and to “forgive sins,” as I forgive sins; (Matt. ix. 2; Luke v. 20; vii. 48, &c.) As to the forgiveness

giveness (of *original sin*, and of whatever sin an adult person may before baptism be guilty of) by baptism, the Reformed Church admits. Whence the power? From God, undoubtedly. Whence the forgiveness? From God, undoubtedly; since He alone forgiveth sins. If, then, God giveth this power to men, of forgiving sins by baptism; cannot He give the like power of forgiving sins committed after baptism, by the sacrament of Penance? Undoubtedly; since “nothing is impossible to Him.” It is evident that CHRIST instituted sacraments to the sanctification of mankind. The first of these is baptism, necessary to man when first born into life under the guilt of original sin; “for unless a man be born again (spiritually) of water and the Holy Ghost, he cannot enter into the kingdom of God.”—John iii. 5. “Go ye, therefore, (said CHRIST) and baptize.” In consequence of this assertion of CHRIST, “Unless,” &c. and of his mandate, “Go,” &c. the Reformed Church admits this sacrament, and administers it accordingly.

It is again as evident, that CHRIST appointed the Apostles to be the spiritual judges in the kingdom of his Church, and that to the same purpose He gave them power to bind and loose sin. Otherwise, why did He declare to them, “Whatsoever ye shall bind on earth, shall be bound also in heaven;” and “whatsoever ye shall loose on earth, shall be loosed also in heaven.”—Matt. xviii. 8. And after his resurrection from death, He confirms this power, when appearing to them, and being personally in their presence, and with them, “He breathed on them, and said, Receive ye the Holy Ghost; (his Divine Spirit, that He then diffused into them;) whose sins you shall forgive, they are forgiven them;”

“them; and whose sins you shall retain, they are retained.”—John xx. 22, 23. By these words CHRIST certainly conferred on them the power of forgiving or retaining sins accordingly; or his words were insignificant, as wanting meaning, and unimportant, which cannot be said without blasphemy. Undoubtedly, God alone forgiveth sins; CHRIST, as Man-God, did, while here on earth, forgive sins; and He delegated his Apostles to exercise the like power in his Church, where is professed the belief of it. Hence is the power of the priest, as was that of the Apostles, from CHRIST. “Nor is it absurd, (saith St. Cyril, lib. xii. c. 56, in Jo.) “that they (the priests of the New Law and Church “of CHRIST) forgive sins, who have the Holy Ghost; “for where they remit or retain, the Holy Ghost “remitteth or retaineth in them.” And this they do first by Baptism, then by the sacrament of Penance, instituted by CHRIST for the remission of sins, in order to realize the tenth article of the Apostles’ Creed, “I “believe the forgiveness of sins.” In the Old Law it was ordained, that in the case of the leprosy in the body, (emblem of the leprosy of sin in the soul) the leper “shall be brought to Aaron the priest; (Lev. xiii. 2;) “and accordingly as he (Aaron) finds it, the priest “shall shut him up seven days, (ver. 4) and on the “seventh day the priest shall view the leprosy,” and accordingly declare the leper clean or unclean, &c. throughout the chapter. This, indeed, regarded only exterior or corporal uncleanness; however, it is, like other facts of the Old Law, a figure of the cleansing of the soul from the leprosy of sin in the New Law, and of the priestly power that CHRIST realized in his Church. And wherever CHRIST healed any leper, He  
always



always added, "Go, shew yourself to the priest;" (Matt. viii; Luke v. 14, 17;) intimating by that command, that as He himself did immediately cure the leprosy of the soul by the forgiveness of sins, so He had commissioned and empowered his Apostles, and the priests of his Church succeeding them, to exercise that same power in his name, and by his authority given to them; "Whose sins ye shall forgive," &c. Whence then, can arise the Pharisaical question, By what authority do your priests take upon them to forgive sins? The answer and solution is obvious and evident: by the same authority, viz. of CHRIST; by whose authority and through whose merits alone our priests forgive sins by the sacrament of penance, as they do forgive sins by the sacrament of baptism; and also your own ministers by baptism.

But whence the necessity of the sinner's accusation or confession of his sins to the priest? The answer is also obvious. Priests are appointed by CHRIST the spiritual judges and physicians of his spiritual kingdom the Church; analogous to the temporal judges appointed by the temporal king; similar also to the several corporal physicians throughout the kingdom by their profession. Vain and insignificant would be the appointment of judges, by the king's authority, to judge criminals, and accordingly to their own judgment to acquit or condemn, unless the judge took cognizance of the supposed crimes. In the civil court, it is true, the criminal, by the law of nature and of nations, is not to be his own accuser; therefore he always sets off with "Not Guilty." His prosecutor and witnesses are cited to make the accusation; and in consequence of such accusation the judge proceeds, examines, and finally pronounces *Acquitted*, or denounces *Guilty*. The physician,

fician, in like manner, proceeds not to prescribe remedies, nor to give his opinion of the sick person's disorder, whether mortal, dangerous, or slight, and that may be easily cured by appropriate remedies, till the patient opens to him all his complaints, symptoms, and causes of his illness; and this the patient complies with, though the cause be ever so malignant and secret; the physician then, to come to a better knowledge, examines him more minutely as to circumstances, &c. to all which the patient readily and frankly answers and makes confession. Similar to these two parities is that of the repenting sinner, as to the confession of sins. The priest, as judge, cannot otherwise know the secret sins, nor even the public ones, of the sinner coming to him to obtain the forgiveness which God has promised to the truly repenting sinner, unless the sinner open to him the sins of which he is guilty. On this occasion may be applied that of Proverbs, (chap. xviii. 17) "The just  
" is first accuser of himself: his friend (the priest)  
" cometh, and shall search him." Thus similar is the case of the temporal judge and corporal physician; and that of the spiritual judge and physician; of the temporal criminal and the sick person. The temporal judge passes his sentence accordingly on the supposed and accused criminal; either acquitting, or condemning him to punishment more or less grievous, of long or limited duration; or he cites him to give bail for his future better conduct, or for his future appearance at his court of judicature; or he finally lops him off from all communication with mankind, by death. All this the judge does as of himself, and by his own authority; yet, in fact, does he act in the name of the king, and by the power and authority that the king conferred on him,

him, and as delegated by the king to that purpose. Thus does the priest, throughout the whole of his spiritual function, act in the name, by the authority and delegation, of CHRIST.

But at this spiritual tribunal of the Church, “the man (priest) despises not the man (sinner) that turneth himself from sin, (accusing himself of his sins) nor upbraideth him therewith;” remembering that “we are all worthy of reproof:” (Ecclus. viii. 6;) the priest himself being sinful, and needing the mercy of GOD, by the same means by which the sinner aside him seeks to obtain it. And, “He that thinketh himself to stand, let him take heed lest he fall.”—1 Cor. x. 12. The priest is moreover the spiritual physician; and if corporal diseases, the more violent they are, draw greater compassion from the corporal physician, and excite him to greater attention to his patient; so undoubtedly is it with respect to the spiritual physician, by how much more the spiritual life of the soul is of greater importance than that of the body; and “blessed is he that findeth a true friend, and that declareth justice to an ear that heareth;” chap. xxv. This consideration should suffice to remove every obstacle of shame, fear, &c. that may deter even the most heinous sinner from accepting the gracious offer of GOD to forgive him his sins, on his confession of them to the priest, however humiliating the requisite condition may be. And moreover, seeing that a corporal physician, with whom his patient acts, and to whom he discloses the most latent and malign causes of his distemper, with confidence of secrecy, would be the basest of men, was he to make known to others such confidential disclosure to himself, and would be despised and abhorred by mankind;



mankind; much more so would the priest on a similar fact; for, as Eccclus. remarks, “He that discloseth the secret of a friend, (much more so with respect to sins heard in confession) loseth credit, and he himself shall not find a friend to his own mind;” chap. xxvii. 17. Besides, by the law of the Church; to the breach of the seal or confessional secrecy is annexed a most severe punishment on the infringer. And CHRIST, by whose ordinance the confession of sins is appointed, in order to the forgiveness, has there manifested his special protection of secrecy; seeing that it hath never yet been known, that even an apostate and wicked priest revealed the secret sins confessed to him at the tribunal of penance, while he exercised that function in the Church, after he had abandoned it, became inimical to it, even to that height as to decry it down by the pen. And as to the sufficiency of confessing sins to GOD alone, who knows the secrets of the hearts of men, St. Augustine observes, “Do penance such as is done in the Church; let no man say, I do it secretly, I do it to GOD. In vain, then, did CHRIST say, Whatever you shall loose on earth, shall be loosed in heaven, &c. whose sins ye shall forgive, &c. whose sins ye shall retain, &c.”—Hom. 49.

But as to the confession of sins to a priest, is there not a kind of contradiction in the theory of the Reformed Church denying the necessity of it; therefore rejecting it at one time, while they strongly advise, even enforce the practice of it at another time. Does not their Liturgy appoint, in the strongest terms, this confession of particular sins to be made to their minister, whom on that occasion they term the *priest*, by which appellation they tacitly acknowledge the power of forgiving sins

to have been given to the priests of the Church) and the sinner by him to be absolved from them, using the very same form of words as that used by the Roman Catholic Church? This they appoint to be observed, whenever a person is in danger of death by sickness. If then on such particular occasions, why not also at any time when in perfect health, under the guilt of grievous sin? seeing that the life of every man, though ever so robust, is precarious, from a thousand accidents, against which none can guard; paralysis, apoplexy, &c. With the aged, death is always at the gate; with the young, by snares. Hence has God concealed the precise day, hour, and manner of death, from man, that he might not be summoned unprepared to his divine tribunal; nor continue to offend Him, on a rash presumption of a favourable moment at the close of life. “Watch ye, therefore, because you know not at what hour your LORD will come. Watch ye, therefore, be ye also ready, because at what hour you know not the Son of Man will come, (Matt. xxiv.) and at what hour you think not.”—Luke xii. As the sacrament of baptism is confessed by the Reformed Church of necessity to the remission of original sin, and therefore administered in that Church, according to CHRIST’s ordinance, “Unless,” &c.: so is the sacrament of penance of necessity to the remission of sins committed after baptism, according to the power he left to his Church; otherwise, vain and insignificant would be the legacy. Hence CHRIST, when He was told what Pilate had done to the Galileans, said, “Think ye that those Galileans were sinners above all the men of Galilee? No; I say to you, unless you shall do penance, you shall all likewise perish.”—Luke xii, 23. And he commanded

“penance

“penance to be preached in his name, and remission of  
 “sins to all nations; (Luke xxiv. 46:) remission of sins  
 by baptism, instituted and ordained by Him, and by  
 sacramental absolution of the priests, “whose sins you  
 “shall remit, they are remitted,” &c. This sacrament  
 of penance is, as the holy Fathers express it, the second  
 plank or rafter, after the spiritual wreck of the soul by  
 sin, in order to salvation; on which unless sinners lay  
 hold, they will all perish. [The concomitant prepara-  
 ration and conditions of this sacrament, are sufficiently  
 set forth in the different prayer-books used in the Ro-  
 man Catholic Church.]

Yet is there another necessary condition of the sacra-  
 ment of Penance to which, besides that of confession of  
 sins to the priest, the Reformed Church objects, viz.  
 that of satisfaction or atonement for sin, to be made by  
 the sinner on his repentance. This they reject as in-  
 jurious to GOD, and lessening the full atonement made  
 to Him by the merits of the life, passion, and death of  
 CHRIST, for the sins of mankind; as if sinful man was  
 therefore exempt from offering any other atonement  
 than CHRIST's, without any co-operation on his side.

The congruity of man's atonement to GOD for sins  
 committed against his Divine Majesty, may be evinc'd  
 by analogy of the temporal court of judicature, when a  
 criminal may be acquitted as to the whole guilt laid to  
 his charge, and punishment due; yet is he not freed  
 from penalty, more or less, adequate to his guilt, as  
 imprisonment, pillory, correction, &c. making restitu-  
 tion, &c. However, to establish it on the firmest  
 ground, viz. Divine Law, Old and New, the old pre-  
 figurative of the new; Did not GOD, on the trans-  
 gression of our first parents, besides the immediate  
 punishment



punishment of death, which He previously menaced to inflict on their transgressing; did He not require and accordingly inflict, other means of atonement or satisfaction. What other was that on Eve: "To the woman, (He said) I will multiply thy sorrows and conception; in sorrow shalt thou bring forth children; and thou shalt be under thy husband's power, and he shall have dominion over thee; (Gen. iii. 16.) And to Adam He said, With labour and toil, &c. in the sweat of thy face shalt thou eat bread."—Ver. 17, 18, 19; Levit. v. 16. For the remission of sin, not only restitution was first required, if injury were done, but moreover *satisfaction* was necessary for the offence to God. When David had sinned by vanity in numbering his people, God sent his prophet Gad to him, saying from the LORD, "Choice is given thee of three things; choose one of them, that I may do it; that thereby thou mayest make atonement to God for thy sin." To David, on committing adultery with Bethsabee, and putting her husband to death, Nathan the prophet is sent, and on his confession of his sins, announces the remission of them from God, yet with reservation of temporal punishment, viz. the death of the child.—2 Kings x. 11. Wicked Achab, by hair-cloth, fasting, and other humiliations, escaped part of his deserved punishment.—3 Kings xxi. The Ninevites, at the preaching of Jonas, and on the threats denounced on them, did penance, and thereby escaped destruction.—Jonas iii. CHRIST confirms the same, when He upbraids the cities, that they *had not done penance*: "Wo to thee, Corozain, &c. for if, &c. they had long ago done penance in sackcloth and ashes."—Matt. xx. 21.

Here

Here it may be observed to the learned of the Reformed Church, who object to the necessity of man's making atonement or satisfaction to God, offended by his sins, they wrest the proper signification of the words of CHRIST, and of St. John the Baptist, "Do penance," as if they implied only repentance and sorrow, or a forsaking of former sins, and a future amendment of life; in a word, *repentance* without *satisfaction*. Thus they interpret the Greek word *Μετάνοια*, *repentance*, contrary to the very usual signification of the Greek word by the most ancient ecclesiastical writers, who for *pœnitentes*, repenting sinners, as those who in the primitive times did public penance, express it οἱ ἐν μετάνοιᾳ ὄντες; that is, men doing penance. The like as to confession of sins, which ecclesiastical writers express by the same Greek word, and *the penitents coming to confession*, τοὺς μετάνοιους. Sozom. l. iii. c. 19; \* Dionys. Eccles. Hier. c. iii. in initio. After this manner read, St. Cyprian, Ep. lii.; St. Aug. l. xiii. conf. c. 12; to signify perfect repentance, that consists not only in confession of sins and amendment of life, but moreover in sorrow for offences, and painful satisfaction. It is to this part they object; however, the Greek word *Μετανοεῖν* and *Μετάνοια* (Matt. xi. 21; Luke x. 13; 1 Cor. vii. 9;) must signify painful satisfaction; such as was that of the Ninevites with fasting, hair-cloth, and ashes—*Μετάνοιαν*. St. Basil.

Relative to this point, the judicious Mr. Bois, prebendary of Ely, in his book entitled, "Veteris Interpretis cum Beza, &c. collatio Londini, 1655," commended by Walton in his Polyglot, declares he would not have the common translation of "*pœnitentiam agite*," do penance.

*penance*, changed; and brings these words of Melancthon, "Let us not be ashamed of our mother tongue; the Church is our mother, and so speaks the Church."—Matt. iii. Thus they let private interpretation of individuals supersede the general-received interpretation of the Catholic, universal Church; "the ground and pillar of truth."

The Reformed Church, on the ground of their private interpretation, contrary to that of the holy and ancient Fathers of the Catholic Church, assert that the necessity of man offering to atone for sin by penitential works is derogatory to the abundant atonement CHRIST made, by his sufferings and death, for the sins of all mankind; injurious to the infinite goodness and mercy of GOD; and therefore it is not necessary nor requisite to man to offer any other atonement to GOD than that which CHRIST has made. Hence the Reformed Church, rather seemingly through prejudice, calumniate the Roman Catholic Church, when they allege the doctrine of the said Church to be grounded on the principle, that the sufferings, death, and merits of CHRIST were not adequate, but insufficient, to atone for the sins of men. Futile, indeed, their assertion! With the Reformed Church, the Roman Catholic Church believes and teaches, that the sufferings and merits of CHRIST were and are abundantly (even super-abundantly) sufficient and adequate to atone for the sins of mankind, even of thousands of worlds. But yet it teaches, that GOD requires of man, that he should on his side co-operate with CHRIST's sufferings by his own (man's) sufferings, in order thereby to derive on himself the application of the merits of CHRIST. "We are the sons of GOD, (saith St. Paul) and if  
" sons



“ sons, heirs also, and joint heirs with CHRIST, yet  
 “ so (yet on condition) if we suffer with Him.”—Rom.  
 viii. 16, 17. Persevere under discipline; “ If you be  
 “ without chastisement, then are you bastards, not  
 “ sons;” (Heb. xii.) not only by the sufferings that  
 befall, by the permission of GOD, but moreover, by  
 voluntary ones in ourselves.

CHRIST is the Head and Body, we are the members;  
 therefore, as the body, so also must the members suffer  
 while united to the body; if not united, but separated  
 by lopping off, they are no longer the united members,  
 nor otherwise real living members. Hence St. Paul  
 says, “ CHRIST is the Head of the body, the Church;  
 “ in Him it hath pleased the Father that all fulness  
 “ should dwell, and through Him to reconcile all things  
 “ to Himself, through the blood of his cross.”—Col.  
 i. 18, 19, 20. “ Who now rejoice in my sufferings;  
 “ I fill up those things that are wanting of the sufferings  
 “ of CHRIST. I chastise my body, and bring it into  
 “ subjection;” (1 Cor. ix. 27;) not through insuffi-  
 ciency of the sufferings of CHRIST to atone for my sins,  
 but to the application of his merits to me. For “ unto  
 “ this are you called, (says St. Peter) because CHRIST  
 “ also suffered for us, leaving you an example, that you  
 “ should follow his steps.”—1 Pet. ii. 21. To main-  
 tain that the sufferings of CHRIST were not sufficient  
 to redeem mankind, by a full atonement of sin, and  
 that, on the ground of insufficiency of merit, they need  
 to be supplied by our co-operating suffering, is a wicked  
 assertion, even heretical: it is not the doctrine of the  
 Roman Catholic Church.

To elucidate this yet more fully; her doctrine is, that  
 the filling up of those things that are wanting of the  
 sufferings

sufferings of CHRIST, by his members, the faithful of his Church in his grace, is solely to conciliate by our own sufferings, and to ensure to ourselves, the application of the merit of CHRIST's sufferings for us; and furthermore, inasmuch as CHRIST continues to suffer in that applying manner, with and in those who suffer for his sake, "in whom we have redemption through his blood, the remission of sins, according to the riches of his grace," bestowed by the sacraments of his Church, which is his body, and "the fulness of Him who is filled all in all."—Eph. i. 7, 23. CHRIST, who himself first suffered in his own flesh, must still suffer, as twere, in his members to the end of the world; yet not himself suffering really, since now He is impassible as He is immortal, neither suffering nor dying any more; but mystically, in his members, the faithful, themselves suffering; since just it is that the members should be conform to the Head in his sufferings, that they may hereafter be conform to Him in his glory. And as the Apostle teaches, "As the sufferings of CHRIST abound in us, (by our joint suffering of atonement;) so also by CHRIST doth our comfort," and hope of glory, abound in proportion.—1 Cor. i. 5.

As to the absolute necessity of sorrow, sincere and from the heart, for sins committed previous to the forgiveness of sins by the *absolution* of the priest, the Roman Catholic Church firmly believes it, and instructs her children accordingly. And this even the Reformed Church will not at this time deny, though they deny the necessity of confession and absolution by the sacrament of penance. Yet did the head Reformers, Luther and Calvin, dare advance that *contrition* or sorrow for sins, with a purpose of amendment of life, to be alto-

gether a means to make sinners either hypocrites, or to drive them to despair.—Tom. ii. in assert. Art. 4, a Leone damnat. However, by this contrition or sorrow, is not meant such as a man conceives on any temporal loss by which he is affected, as on the death, murder, or loss of a parent, friend, &c. or from any adversity that befalls him: such a sorrow is merely natural, arising from the affective passion of nature, affection, tenderness, human complexion. This is no ways sufficient to the forgiveness of sins against God. This sorrow must be supernatural, superior to the other; it must be a sorrow towards God, God offended by man, a gift of his special grace earnestly implored by man offending his God, and by every other means, like to David and other repenting sinners, recorded as examples throughout holy scripture, in fasting, weeping, rending the heart, not merely the vestment, &c. But of this part of the sacrament, as of the other parts, ample instruction and rules are laid down in every Roman Catholic prayer-book; and of this sorrow even our first parents were a model, when they were summoned by God to account for their disobedience; they were ashamed, covered their nakedness, and endeavoured to conceal themselves from the sight of God, at least, to appear in his presence whom they had so grievously offended.—Gen. iii. See 3 Kings viii. 47; Ps. l.; and throughout the whole Psalter; Ezek. xxxiii. 11; Joel ii. 12, &c.; the parable of the Pharisee and Publican, and of the Prodigal Child. The power of the priest, granted by CHRIST to his Church, is not only to forgive sins, but also to retain, according to the disposition of the accusing sinner. And in vain does the Reformed Church endeavour, by their own interpretation, to wrest the words of CHRIST, “whose sins ye



“shall forgive, &c.” as signifying no more than a commission to preach, to denounce, to threaten sinners : so widely different from those, “Go, teach; go, preach; go, baptize, &c.”

*Miracles*, in general acceptation, may be defined, an effect above human or natural power, performed solely by the almighty power and will of God, in attestation of some truth. St. Chrysostom remarks, that when God is about to perform any thing extraordinary, and to introduce into the world any new establishment of religion, He always premises it by a miracle, or miracles, that they may be a pledge and proof of his power, to those who are to receive his law. Thus before He created man, and imposed on him his law, He gave him in paradise; He first signalized his greatness by the creation of the universe. Before He gave any command to Noe, relative to his worship, Church, religion, He wrought the great prodigy, by which He renewed the world, in the dreadful deluge with which He inundated the earth, and from which He preserved that just man from the general inundation. He thus wrought many miracles in favour of Abraham; as in his victory over five kings, &c. Again, when He was about to become the legislator and leader of the Jews, He first wrought in the person of Moses very extraordinary prodigies and miracles; and after that, He gave them his law.—Deut. iv.; Exod. v. and vi. By the like procedure, designing to publish the evangelical law, and to introduce a form of life altogether new and unknown to mankind, He authorized it by great miracles; because, as the eternal kingdom which He announced was invisible, He would establish the truth by visible miracles. After the like manner, when JESUS CHRIST was on appointing Peter, Andrew,

Andrew, James, and John, his first Apostles; He wrought a particular miracle in the extraordinary draught of fishes: Marvellous wisdom of the LORD, that disposes all things strongly and sweetly! One while He attracts the wise men by a star; another while He calls fishermen to his service by a miraculous draught of fishes. To St. Peter, whom He later appointed to be the chief of his Apostles, saith CHRIST, "Let down your nets for a draught: At thy word, (replied Peter) "I will let down the net;" and the miraculous draught ensued.—Luke v. Hence it is evident, that to the establishment of a new Church and religion, it is necessary to prove it comes from GOD; and by his will and appointment that miracles should precede or attend the establishment; and that the minister or preacher of it, should be sent and commissioned by GOD, as his instrument, in order to effect it. This divine mission is the first quality of a minister of the Gospel; and where it is deficient, what he may speak and preach without authority, his preaching and doctrine will avail nothing; it must be spurious and heterodox. Such, consequently, must have been the doctrine of Luther, and his Reformation, having neither miracles nor divine mission to sanction it. He did not, nor could he say with St. Peter, "In thy name, LORD, I will let down my net;" but rather, as Luther himself owns, "I alone," and in the name of Satan, with whom he acknowledges to have held conference.

It is evident from holy scripture, that CHRIST empowered his Apostles, the first preachers of his doctrine, to work miracles at the first establishment of his Church and religion; and from records of incontestable authority, miracles also accompanied the conversion of every unbelieving

unbelieving nation to the Catholic Church; miracles performed by their respective Apostles, or first preachers or teachers.

Miracles were (through the blindness of mind, and obduracy of the heart of mankind) in a manner necessary to effect the establishment of the religion of the Son of GOD, (CHRIST) and the Christian religion, at first; and afterwards, to the conversion of unbelieving nations. For, as CHRIST tells his Apostles and disciples, concerning the Jews, "If I had not come and spoken to them, they would not have sin; but now they have not excuse for their sin."—John xv. 22. Yet however necessary miracles may have been at first to establish the Christian religion, they are at the present period less necessary to maintain it. To doubt now the veracity of them, after "such a cloud of witnesses" (Heb. xii.) that prove them; is to be as blind as not to see the light of the sun at noon-day. Now, to require miracles would be injurious to faith; and far from being concerned at not having seen the miracles of CHRIST, we may rest satisfied that we have lost nothing by the privation, since CHRIST declares, "Blessed are they that have not seen, and have believed."—John xx.

However, scarce it is to be believed! yet it is true, that to an infinity of such as call themselves Christians, it may be said, "Unless you see signs and wonders, you believe not."—John iv. 48. It seems, that the wonders that have been wrought in every age, in different places and at different times, are no longer sufficient to make impression on such incredulous, or sceptic minds; they would fain have the ALMIGHTY work fresh ones in their particular favour, at least have ocular demonstration of his power; but



but to these it may be said, "Neither will they believe, if one rise again from the dead:" (Luke xv. 31:) seeing that they believe not, notwithstanding the greatest of miracles, CHRIST raising Himself from death to life. To them it suffices not that the whole world has believed; and whereas faith is the substance or ground-work of "things to be hoped for, the evidence "of things that appear not," (Heb. xi.) they would fain have sensible proofs of the very light by which they see; and they vainly imagine, they would believe more firmly, were they to see with their own eyes that which they are taught to believe and hold by the word of GOD Himself. But the disposition of such may be assimilated to that of the Jews, who required of CHRIST signs, though no greater either in effect or number could they desire than what CHRIST had wrought among them, and in their presence, yet few of them comparatively believed in Him. To the incredulous of these times it may be said, as CHRIST said to the incredulous Jews, they should have no other sign than that of Jonas: thereby giving them to understand, that the sign of Jonas ought to suffice them.—Matt. xii. Thus the incredulous of these times must not expect, after the miracle of which Jonas was a figure, viz. of the glorious resurrection of JESUS CHRIST from death to life; after this miracle of miracles, the foundation of the Christian faith, and the prop of the Christian hope; a new miracle in their power: if they believe not this, they must expect to be reprobated, as the Jews were; and that "the men of Ninive shall rise in judgment with this generation, and shall condemn it, because they believed the preaching of Jonas; and behold a greater than Jonas here," (Matt. xii.) GOD-Man, CHRIST, Man-GOD.

“ Signs (says the Apostle) not to believers, but to “ unbelievers.”—1 Cor. xvii. The religion of CHRIST, the Christian religion, has long since been established and sanctioned by the miracles of its founder CHRIST, confirmed and sealed with His most precious blood! by the blood of His Apostles, and their miracles in His name; by the blood of innumerable martyrs of each sex and of all ages; by the wisdom and preaching of Doctors, Fathers of the Church; and what is not the least of miracles, under all the tyranny and enmity of persecutors, heretics, and wiles of Satan to extirpate it and its professors, it still subsists. At present, then, nothing more is required, than an humble submission to believe the divine doctrine and word of CHRIST, Man-God; his Almighty power, equally the same now as in the creation, and from all eternity. And, if He evidence it not now in the manner and frequency as in former times, it is because the like necessity of proofs of the veracity of his religion to mankind does not subsist. St. Gregory compares the working and cessation of miracles, as to the necessity of them, to the operation of the husbandman or gardener, as to his planting trees, shrubs, &c.: at first planting (and occasionally previously to planting, if the soil be dry) he waters the soil, and the trees, shrubs, &c. when planted; and he continues this watering till he perceives they have taken sufficient root, and begin to flourish; he then desists watering, and only uses it occasionally, as need may require. CHRIST says to his disciples, “ Believe you “ not that I am in the Father, and the Father in Me? “ otherwise believe for the very works’ sake. Amen, “ Amen, I say to you, He that believeth in me, the “ works that I do, he shall also do, and greater than “ those shall he do.”—John xiv. 11, 12, 13.

*Mysteries of the Christian Faith and Religion.*

The ways of GOD differ generally from those of men; and if in his designs, Eternal Wisdom delights always in confounding the vain prejudices of human wisdom, it is chiefly in the mysteries of faith, taught by his Church, as revealed by Him. These mysteries, in the proper signification of a mystery, are certain Christian truths revealed by GOD, clearly known to His infinite wisdom, awfully sacred and obscure to human wisdom and reason, yet of necessity to be believed by man, when proposed as such to him by the Church of GOD. The primary of these sacred mysteries are, the *Unity and Trinity of GOD*; the *Incarnation of GOD the Son*; his passion and death, as Man-GOD, for the redemption of mankind; his resurrection to life from the dead; and his ascension into heaven. Similar to these is the mystery of his real presence in the sacrament and sacrifice of the blessed Eucharist.

One of the principal errors of human wisdom, that (for so many ages past, and even now, our modern philosophers and others) bewilders them in their imaginary strength of reason, is their insatiable and unprofitable desire of attempting to know every thing, and to comprehend every thing. To this those boasted masters of human wisdom are mere dupes; seeking and expecting to find the remedy of evils merely from the effort of reason, and by that same means of reason, self-confident they may discover also divine truths; this unbridled liberty engendered daily new monsters, when they imagined they found new truths. But the Author and Creator of man meant not, after man had strayed from Him by disobedience, to save him by his *reason*,  
but



but by *faith*; a God therefore united to man, should suffice to silence *reason*, and to render *faith* even rational. But however reasonable this is, yet is it contradicted and belied by the doctrine of different sects, by prejudice and human pride; whence, this inconsistency of reason, needed an example that was at the same time the remedy. Man needed to be instructed and healed conjointly. By whom was this to be effected, unless by God himself, the Eternal Wisdom? by CHRIST, Man-God, conversant with mankind? Yet the Wisdom of God conceals Himself in a manner from man, that he may no longer seek Him by the vain effort of his reason, but by faith captivating the mind and understanding, the heart and the will, to the obedience of divine faith. “We speak (saith the Apostle) “the wisdom of God in a mystery, which is hidden, “which none of the princes of this world knew;” (1 Cor. ii. 7, 8;) nor those will know, who as to faith trust only to their reason and comprehension, who measure the divine mysteries by the rule and measure of their weak reason. Divine truths, by the belief of which man is to be saved, are here shown him only in a riddle; he must first believe, in order to comprehend. Believe, and you will comprehend. The rule and measure of the Christian faith is that which God has set and measured out to us by his Church. Not that religion proposes to us always mysteries that surpass our understanding, nor that it forbids every use of our reason; it has its light as well as its obscurity, in order that on the one side the obedience and submission of the believer may be consistent with reason, and on the other side, not without merit. They that would know, are sufficiently enlightened to know; yet that same light is  
not

not sufficient to prevail with those to believe and know, who refuse to see. Religion carries with it proofs sufficient not to leave the believer without assurance and consolation; yet to such it is not sufficient to rid their pride and incredulity, of reply. Thus religion, by its lightsome side, consoles reason; and on its obscure side, leaves to faith the whole of merit.

Yet now-a-days every one almost sets up himself the Christian philosopher, and a just judge of faith and religion. Every one fain would mitigate and sooth every thing, assume an air of reason on every thing respecting religion. They flatter themselves with framing a more holy religion, by making it clearer and more intelligible; they mistrust whatever carries with it the least of prodigy or surprise; they form doubts of divine justice; they fain would dive into the designs of GOD, form to themselves ideas altogether human of his goodness, and reform whatever notions they have affrighting or incomprehensible. They examine and sift minutely this and that system of religion, incessantly asking the how and the why. Finding the venerable history of the Holy Bible inconvenient, they set themselves up as judges and censors of marvellous facts related by inspired writers; and they assume to themselves the liberty of private interpretation, by which they abide, and guide themselves. It is thus that senseless men dispute with themselves the consolation of believing their GOD, and thus study to weaken and tarnish the fairest titles of their glory and hope. But, deluded men! seeing that you adore a GOD made man, it is a folly to be always reasoning on what religion proposes inaccessible to reason. There is now nothing of what is incomprehensible, that JESUS CHRIST, Man-God, has not explained, made  
clear

clear, and easy to faith. Either, then, renounce JESUS CHRIST, or acknowledge that GOD can do that which man cannot comprehend; or with the impious blaspheme, assert that JESUS CHRIST was nothing more than an ordinary man, the son of Mary and Joseph. If you piously believe that He is the CHRIST, the Son of the living GOD, desist from finding any difficulty in believing the mysteries of the Christian faith and religion of the holy Catholic Church. The true Christian no longer reasons as to the ways of GOD, though he may reason in consequence of them. Wherefore, the Apostle calls JESUS CHRIST, “the author and finisher of faith.” —Heb. xii. 2. He is the author, because He inspires it; He is the finisher, because He is, as it were, the perfection and the highest point: and after Himself, faith cannot propose to our belief any thing more exalted and incomprehensible; and more inaccessible to human reason. A Man-God, in Him we find the developement of every difficulty; because in Him we find a knot more inexplicable. He will enlighten our reason, by totally confounding it; and He will lead us to the understanding of mysteries, by making us sensible of the necessity of faith. Believe, then, and adore the power of GOD, and his designs on man; but ask not the how and the why. For to what end will serve all your reflections on the holy, sacred, Christian doctrine? If your salvation depended on the result and fruit of your reason, you would have cause to mistrust all that you are not able to comprehend. But justice comes from faith, and the just one lives by faith, and perfects himself by faith; why then do you apprehend as obstacles, sacred obscurities that are become your way, your light, and your remedy?

Wherefore



Wherefore, N. N. live by faith. Begin by purifying your heart; renounce your prejudices and your self-conceit. Innocence is the source of true light; call on, importune JESUS CHRIST, who is the true light, to come to your aid; with Him you will acquire the treasure of true doctrine and wisdom. Humble and captivate your mind, your heart, and your will, with due submission; then only will you know Him, and your reason will be sound and clear; and by so much the more will you experience in mind the clearness and evidence of divine truths, which then you may hope to discern one day in the fullest certainty; when you will become like unto Him, glorious and immortal, and behold Him face to face, and will know as you are known.

### *The Blessed Eucharist.*

Unity of GOD, Trinity of Three Divine Persons, the FATHER, the SON, and the HOLY GHOST! GOD the Son, assuming to his own divine nature the nature of man, soul and body, becomes Man-God!

This is the prime, fundamental, and essential mystery, of absolute necessity to be believed unto eternal salvation. Mystery of mysteries! "Oh, the depth of the riches "of the wisdom and knowledge of GOD!" How incomprehensible!

Next to that mystery of the Incarnation of the Son of GOD, is that stupendous mystery, and miracle of miracles, wrought by CHRIST; when here on earth, Man-God, He instituted the sacrifice and sacrament of the most sacred EUCHARIST. In his birth, he gave himself a companion; in banquet, food; in death, a ransom; and in heaven, an inheritance; his sufferings and wounds, a remedy; his resurrection, life; his body and blood, meat  
and

and drink to our souls. “He that will live, hath here  
“whereon to live; let him come and believe, and be  
“incorporated, that he may be enlivened.”—St. Aug.

To such of the Reformed Church as may peruse this tract, permit me to premise the admonition; we shall never understand that which we must believe, unless we first believe that which we do not understand. And it is an error to attempt to explain, and to reconcile to sense and reason, the very mysteries that the first principles of Christian religion teach us to be incomprehensible; of consequence, neither objects of sense nor reason. Again; when reason is offended by any particular dogma of faith, or act of worship, she is but too apt, either through disgust or prejudice, to reject the whole. But CHRIST teaches, “all things are possible  
“to him that believeth.”—Mark ix. 22. Wherefore, till with the once incredulous St. Thomas, you profess with him, when become credulous, “My LORD and  
“my GOD;” you will continue to exclaim with the incredulous Jews, “How can this man give us his flesh  
“to eat?”—John vi. 53. This then is the miracle the most stupendous that CHRIST wrought throughout the course of his mortal life. This is that greater work, He told St. Philip, those should do who believed in Him; “He that believeth in me, the works that I do, (curing  
“the blind, and such like) he shall do, and greater than  
“those he shall do,” (John xiv.) viz. what Himself had then in view, and designed to do at his last supper, and to give the power of doing it to his Apostles, and to the priests of his Church, viz. the power of consecrating bread and wine, and of changing the one and the other into his body and blood, as He himself did, when he instituted the sacrifice of the Holy Mass, and the sacrament

ment of the Holy Eucharist, saying, "This is my body, this is my blood." [See p. 72, Sacrifice of the Mass.]

*The blessed Eucharist, Sacrifice, and Sacrament.*

Of this sacred and stupendous mystery of the Christian Catholic faith and Church, figures and types were not wanting in the law of Moses. However distant, or not altogether apposite, the Reformed Church may think them to be, and therefore object to them; it may not be improper to state them. Yet unless "the LORD build," every demonstration will be useless.

The first figure of the blessed Eucharist in the law of Moses is the Paschal Lamb, with all the circumstances of killing, eating, &c. so minutely ordained by God; a true figure of the "Lamb of God, that taketh away the sin of the world."—John i. 29. The "Lamb that is slain, is worthy to receive power, and divinity, and honour, and glory."—Apoc. v. 12.

It has before been observed, that St. Paul, writing to the Corinthians concerning events in the Old Law, tells them, that "all these things happened to them in figure," (1 Cor. x. 11;) though not altogether in figure to them, for they were in some manner realized by fact. But he says, "they were done in figure of us;" (ver. 6;) that is, of those things that were to be done and realized in the New Law of CHRIST, by his appointment, and even by CHRIST himself in his own person. Now, it may be presumed, the Reformed Church will admit, that whatever is done figuratively, is done in a sense of meaning different from that which words literally imply. They will again admit, that the peculiar event, even with all its circumstances, appointed by



by GOD to be observed before and at the delivery of his people from their slavery in Egypt, viz. the Lamb to be slain, (called the Paschal or Passover Lamb of the Jews;) and “they take of the blood thereof, and put it “upon both side-posts, and upon the upper door-posts “of the houses, wherein they shall eat it; and they shall, “&c.” (Exod. ix. 6, 7 :) that this event was a type of the delivery and redemption to come of mankind from the slavery of the devil, by CHRIST, the Lamb of GOD, slain on the cross, and his blood shed, by which we are redeemed; whose blood is, as it were, shed on our souls, when his merits are applied, by the sacraments in general; and particularly as to the remission of sins, and our reconciliation with our offended GOD, by the sacraments of Baptism and Penance.

This Christian passover, and the figure of it in the Old Law, the Reformed Church admits, at least, by their strict observance of the Easter solemnity, according to the ordinance of the Roman Catholic Church, and, as nearly as calculation will permit, at the time, and on the day, on which the Jewish passover was by GOD ordered to be observed. As, therefore, it is not the Jewish passover, the sacrifice of the animal lamb, nor the material applying of the blood on the door-posts, they mean to observe; they must admit that rite of the Old Law to have been the figure of a future bloody sacrifice in the New Law, viz. of the sacrifice of CHRIST on the cross, to the redemption of mankind. And they must moreover admit, that CHRIST was not only then the sacrifice for mankind, but that he still continues to offer himself in sacrifice; according to that of the Psalmist, and the Apostle, “Thou art a priest for ever, according to the “order of Melchisedech; and he hath an everlasting “priesthood.”

“priesthood.”—Heb. vii. 17, 24. Nor will the private interpretation of the words, “always living to make “intercession, or to plead for us,” (ver. 23) suffice to exclude the *continued sacrifice* of CHRIST at the holy sacrifice of the Mass; as if they signified only that CHRIST, now ascended into heaven, continues to offer to his Eternal Father the merits of his death, and the blood He once shed here on earth; for, then, insignificant would those prophetic words be, “Thou art a priest for ever, “and a priest according to the order of Melchisedech:” that is, continuing always to offer thyself a sacrifice under the appearances of bread and wine, as Melchisedech did under the reality of *bread* and *wine*, then figurative of the perpetual sacrifice to come of CHRIST, and by Himself in the New Law. And this sacrifice is no other than that of the Mass offered in the Roman Catholic Church; where alone, and in no other Church, can it be said, with the least ground of divine truth from Holy Scripture, that any *sacrifice* is offered. Nor doth the Reformed Church, in her Liturgy, mention any thing of *real sacrifice*; only a *commemoration* of CHRIST’s sacrifice. Yet without some *real sacrifice*, never was religion the worship of GOD from the beginning.

Though the Reformed Church profess, in their Liturgy, relative to the sacrament of the LORD’S-Supper, that the body and blood of CHRIST are verily and indeed the inward part signified by the bread and wine; yet it is not without contradiction, when they explain it in a merely spiritual and figurative sense, materially by the bread and wine, blessed in a manner by a form of prayer, only commemorative of what CHRIST did at his last supper, but not effecting or realizing the change He then made of the *bread* into his body, “This is  
“my

“ my body ;” nor of the wine into his *blood*, saying,  
“ This is my blood.”

The latter is alone the faith and doctrine of the Roman Catholic Church from the beginning : that of the Reformed Church is an unknown and unheard-of wrest of Holy Scripture texts, the very words of CHRIST, till the time of the *Reformation*. St. Paul teaches the Colossians, as he did the Corinthians, that the things, sacrifices, &c. of the Old Law, are “ a shadow of things to come; but the body is CHRIST’S; let no man seduce you;” (Col. ii. 17) that is, the truth and reality of those things is fulfilled in CHRIST. CHRIST is the body of the shadow. The transitive phrase is here put for the intransitive; or that which was only passing, for what will be permanent and perpetual. As, therefore, CHRIST is now come, it is nugatory to retain his shadow; this is the strength of the Apostle’s argument by those words. Hence it follows, by a necessary consequence, that as the thing figured excels the figure itself, so there must be in the sacrament of the blessed Eucharist, and in the sacrifice of the Mass, more excellent contents than those of the material bread and wine. “ When, therefore, Moses took of the blood,” that had been shed from the calves, &c. that had been slain for sacrifice, “ and sprinkled it on the people, he said, This is the blood of the covenant which the LORD hath made with you.”—Exod. xxiv. 8. This was real with respect to them, at that time, but figurative of what was to be real to us, by and in the person of CHRIST. How was this realized? and when? unless at his last supper, when He instituted the blessed Eucharist as the sacrament and sacrifice of his real body and blood. Taking bread into his hands, He blessed and brake it, and gave to his disciples,



disciples, and said, "Take ye and eat, this is my body." He does not say, this is a figure of my body, but absolutely and really "my body;" not in *this* or *with this*, *is my body*, but absolutely, positively, "my body;" implying, by his divine power, a total change of the bread He held in his hand into his body; to whose power nothing is impossible. CHRIST then proceeds after the same manner, with respect to the *wine* in the cup; saying absolutely, as Moses did of the blood of the calves, "This is," at that time, the real blood of the animals. CHRIST as absolutely said of the wine, "Drink ye, &c. "this is my blood;" the very same truly and really that shall be shed on the morrow on the cross. If it had not been his real blood, but in figure only, or wine only, it would have been nothing better than the figure or substance of wine, or of the figure in the Old Law, the blood of the lamb. But, as St. Paul observes, "the thing figured must excel the figure," as the body excels its shadow. Many other figures of this reality are contained in the Holy Bible; among others, "Thou shalt set upon the table, loaves of proposition in my sight always."—(Exod. xxv. 30.) By the perpetual use, and by reason of the sanctity of them, which none might eat but such as were pure, (1 Kings xxi.) These loaves prefigured the blessed Eucharist, as a sacrament, reserved always in the tabernacle that is set on the altar in Roman Catholic Churches, to the benefit of the sick, at any hour of necessity of administration; and on other occasions; though always with due and requisite disposition. But if those consecrated hosts (sacred by the contents of the real presence of JESUS CHRIST) were not such, but merely bread, they would not excel the figure, viz. the loaves of proposition; which excellence is required in every thing prefigured.—Col. ii.

The Reformed Church asks how this (as a stumbling-block to their reason, senses, and comprehension, so contrary to them) can be done? Before any positive answer be given, be it allowed to state to them the similar query and objection made by the Jews to CHRIST himself, when He said to them, “Except you eat the  
“flesh of the Son of Man, and drink his blood, you  
“shall not have life in you.”—John vi. 54. “For the  
“bread which I will give is my flesh, for the life of the  
“world;” (ver. 52.) The Jews, on hearing this, (like some others of these days) “strove among themselves,  
“saying, How can this man give us his flesh to eat?  
“ (ver. 53.) And many, even of his disciples, hearing  
“it, said, This saying is hard, and who can hear it?  
“ (ver. 61.) But JESUS, knowing in himself that his  
“disciples murmured at this, said to them, Doth this  
“scandalize you?” (ver. 62.) But He said to them,  
“There are some of you that believe not;” (ver. 65.) They had before asked Him, “What sign dost Thou  
“show, that we may believe Thee? What dost Thou  
“work?” (ver. 30.) He then gave them this sign,  
“I am the living bread, which came down from heaven;  
“the bread of God is that which cometh down from  
“heaven, and giveth life to the world: I am the bread  
“of life, and the bread that I will give is my flesh.”—John vi. 33, 50, 51, 52.—And, “this is the work of  
God, that you “believe in Him whom He hath sent;”  
(ver. 29.) Notwithstanding all these plain assertions of CHRIST himself, “Many of his disciples went back,  
“and walked no more with Him;” (ver. 67.) What wonder, then, if at these distant times, there are many, who trusting only to their reason and sense, disposed to believe only what coincides with it, also go back, and  
walk

walk no more in that belief? "Then JESUS said to the "twelve, Will you also go away?" by analogy, to his Church, the Roman Catholic Church. And Simon Peter answered Him, "LORD, to whom shall we go?" Whom shall we believe, if not Thee? who art the truth, who hast said it, "This is my body;" who hast done it. "Thou hast the words of eternal life; and we believe;" (ver. 69, 70.) He hath said it, and it is done.

Such is the obvious inference from the words of St. Peter, and of every true believer in CHRIST. I believe, and stedfastly in my firm belief I profess, that under the sacramental appearance of material bread, I receive the living bread of heaven, thy sacred flesh; since Thou hast said, "The bread that I will give is my flesh; and "my flesh is meat indeed;" and in the same manner of thy blood, who sayst, "My blood is drink indeed."—John vi. 56. These passages of the Gospel, from the very mouth and lips of JESUS CHRIST, should be a fully-sufficient answer to all the quibbles of weak human reason and sense, and effectively prevalent with every seriously-reflecting Christian, to cry out with the once-incredulous Apostle St. Thomas, "My LORD and my "GOD;" I believe the reality of thy presence, human and divine nature, in the blessed Eucharist.

Before we proceed to give any further answer to their objections, they must allow some questions to be put to them, relative to other mysteries of faith which they firmly believe, as proposed by the Catholic Church, though as contrary and contradictory to human sense and reason, and altogether as incomprehensible, viz. How GOD created, from nothing before existent, the world, the heavens, and earth, all and every thing they contain, visible and invisible to the eyes of man? He said



said it, (it was his omnipotent will) and they were created. How have they subsisted; the heavens running in their course of motion, light and darkness, day and night, in four regular seasons, through the space of nearly 6000 years, notwithstanding the clash of the four elements, the one with the other; the whole created from nothing: yet, more stupendous! Man himself, his body from the slime of the earth, and his soul endued with such super-eminent qualities, above the brute, of will, memory, and understanding, capable even of knowing his incomprehensible and invisible Creator. 2. Let them tell clearly and distinctly, who God is, whom they believe to be the Almighty Creator of all? How He exists of himself from all eternity; seeing, ruling, preserving all, Himself yet most obvious and occult, present and invisible, in every place, in every creature, all living and moving by Him, and nothing without Him. 3. How this same God, though one only substance, is yet three distinct persons divine; yet not three gods, but one only God. How the mystery of the Unity and Trinity of God, &c.

4. How! as to that most stupendous and incomprehensible work of all the exterior works God has produced, or even can, in a manner, viz. the Incarnation of his co-eternal Son, the Word of God? "And the Word was made flesh:" He came down from the bosom of the Father, assumed our human nature in the womb of a Virgin, (Mary) and was born of her; and she remaining a Virgin. How was this done?

How again, was the rod that Aaron held in his hand, when cast down before Pharaoh, turned into a serpent? And again, when taken up by him, into the same rod; and when he struck with the rod "the water of the river," how was the water turned into blood? &c.

An infinity of the like questions, if put to them, can they solve them? otherwise than with the Psalmist, "This is done by the LORD; and it is wonderful in our eyes."

To admire and to relate them, and thence to believe, praise, and to pay Him the tribute of our weak reason and understanding, with submission to his Infinite Wisdom and Omnipotence; is the duty incumbent on man? But to presume to investigate his works of power and wisdom, to dare ask how done, or the why, is too daring a question for any mortal to put. "He that is a searcher of majesty," to sound the depth of his wisdom and power, "shall be overwhelmed by glory."—Prov. xxv, 27.

Opponents may reply, with respect to some of the works of the ALMIGHTY; though we do not know how they are done, yet we believe them, because we behold them, and our sense of sight, &c. is not deceived. To this it may be asked them, is your sight never deceived, as to the reality of the object you behold? To instance a trifling object, yet very obvious; when you hold in your hand a straight stick, if you plunge it into water, you then behold it apparently a crooked stick; yet you are certain it is not crooked. Your sight, then, is not a safe ground of certainty; it is deceived. The sight often represents to us objects greater or smaller, or otherwise, &c. than in reality they are, and we are under the necessity of rectifying its mistakes by our reason; in a word, our senses serve only to refer objects merely as they behold them, but they refer the judgment of the reality, substance, &c. to the mind and understanding, &c.; they go no further, but leave them there to be decided. Hence it may be said, that in this particular  
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the senses themselves are not deceived, though they occasionally, and for awhile, deceive us in a manner, in the very first instant ; till they consign the objects to our mind, understanding, and reason ; by which we set them right. Thus here, the eye beholds what in appearance is bread, and it is not deceived : but the mind, guided in its judgment by faith, tells its reality to be the body of CHRIST.

The conclusive question is, Do you believe the fore-stated divine truths, viz. Unity, Trinity of GOD, Incarnation, &c. ? Undoubtedly you answer, Yes. Do you comprehend them ? No, you answer. Is it consistent with your *reason* to believe what you cannot comprehend ? Yes, is your answer ; when evident and eminent testimony corroborates the real truth. Whence do you derive that evident and eminent testimony ? You answer, either from the Bible or the Church. Where in the Bible do you find any mention of Unity, Trinity, Incarnation, &c. ? Truly, you answer, we do not find them explicitly mentioned ; but we deduce the belief of them from the Bible, which we believe to contain revealed truths, and the Word of GOD. But whence have you any certainty of the Bible being such ; and who deduced those articles from the Bible ? You answer, By the testimony of the Church, and Tradition handed down to us from the beginning ; and we learn it from our ancestors, ministers, &c. By the testimony of what Church ? You answer, By testimony of our own Church, the Reformed. Whence did your Reformed Church learn it ? Was not the Bible existent and known to be such before that time ? Undoubtedly ; and our Church received it as such from the Roman Catholic Church then existing ; from which our Church,  
or



or rather our founders, the Reformers, separated themselves, and set up our new Church, which was not begun till then; consequently it did not exist. And was it from the Roman Catholic Church you derived the knowledge of other divine truths that you believe, viz. the necessity of baptism, even of infants just born into life; of observing the Sabbath-day on the Sunday, not on the Saturday, as in the Old Law; &c.? Whence came to you, and to your Church, the certain knowledge of these different points? Was it not from the Roman Catholic Church? Undoubtedly, we cannot deny it; to deny it, we must first deny that CHRIST established a Church, appointed Apostles in order to perpetuate it to succeeding ages, by their successors; that He gave them every power necessary to the ruling and guidance of that same Church; and moreover gave them a promise that He would, by his divine Spirit, be with them, ruling, guiding, teaching his divine doctrine, against which no error should prevail, to the end of the world. Consequently, you believe that CHRIST fulfilled his promise, executed it to the full, and continues still to execute it? Undoubtedly, we do; it would not only be inconsistent with *reason* not to believe, but moreover blasphemy to deny it. From what you now assert and believe with certainty, more than human, is it not a clear deduction, that the Church could not possibly err in what she believed and taught, seeing that she had CHRIST's solemn promise, and CHRIST Himself, ("behold, I am with you,") to uphold and guide her? Undoubtedly, it is a plain deduction. Was it ever ascertained in what she erred? Do you, as to your own particular, know? No, neither the one nor the other? No! CHRIST's words and promise

promise are too solemn and sacred to be gain-said; it would be also blasphemy to harbour the very thought. But now, who was he that first dared take upon him the *Reformation*, to which you adhere? It was, as we learn from history, and our teachers, one *Luther*. But on the supposition, (which is impossible) the Church had erred, was *Luther* the man, can you think, commissioned by CHRIST (as the Apostles were sent and commissioned by Him) to execute reformation? The assertion would be blasphemous. [See *Luther's character*, p. 41, 42.]

Acknowledging therefore, as you do, your firm belief of the mysteries of the Unity and Trinity of GOD, and of the Incarnation of GOD the Son, Man-GOD; though you find no mention of those terms in the Bible, but only on the testimony of the Holy Catholic Church, the Roman Catholic Church; why is the term *Transubstantiation* a stumbling-block to you? As you, with the Roman Catholic Church, deduce your belief of those mysteries from the Bible; so does the same Church deduce the belief of the real presence of CHRIST in the blessed Eucharist from the Bible, and from the very words and fact of CHRIST Himself, and moreover, from his command, "This is my body, &c. Do this, " &c.:" by my power, in my name, and in my person; for "as my Father sent me, so do I also send you; and "behold, I am with you." This is the mystery of the *real presence*, which the Roman Catholic Church expresses by the word *Transubstantiation*, the change of one substance, viz. the bread and wine, into the substance of his body and blood; [see p. 349] as the same Church expresses the mystery of one GOD in three distinct divine persons, by the words *Unity* and *Trinity*; and the mystery of GOD the Son taking to Himself human nature,

nature, born, &c. by the word *Incarnation*. If, then, you believe the former, why not believe the latter on the same ground and testimony? Is the latter more stupendous than the former, viz. that GOD should give, and, in a manner should incorporate, Himself with well-disposed souls to receive Him; than that He himself, eternal, immense, infinite, immortal, should become finite, bounded, mortal, by human nature. Yet this He did, and He continues to do, as Man-God, in the blessed Eucharist, truly, really, substantially, according to the doctrine of your own Liturgy, verily and indeed, which is equivalent: and yet to deny it, is this consistent with sound and unprejudiced reason? “Is it not lawful for me to “do what I will? Is thine eye evil, because I am “good?”—Matt. xx. 15. Why ask now, “How “shall this be done?” Know ye not, because *no word*, not, “this is my body, this is my blood, shall be impossible with GOD:” (Luke i. 37 :) the *Incarnation* was not, nor is *Transubstantiation*.

A last query: Do not you acknowledge and believe that CHRIST, when here on earth, wrought miracles; and that He gave to his disciples the power also to work miracles; that in consequence of that power given them by Him, they did work miracles? Are not these miracles recorded in the New Testament, (Mark xvi. xvii. xviii.; Acts iii. vii. xix. xii.) even by handkerchiefs, and by the very shadow of St. Peter covering the sick?—Acts v. 15. And are not many such-like miracles recorded and testified by unquestionable writers and witnesses from the beginning; and where were they wrought, and by whom? Only within the Roman Catholic Church, and by her members; not a single one can be produced wrought within the Reformed Church,



Church, nor by any member of it, not even by Luther; whom, had he been commissioned and sent by CHRIST, miracles would have followed, in order to confirm his doctrine, that it was from CHRIST; as they followed every other preacher sent by CHRIST to the conversion of nations. St. Paul indeed observes, that miracles, and the gift of working them, the gift of GOD alone, are “signs not to believers, but to unbelievers.”—1 Cor. xiv. 22. And therefore, as in these days there are few or none unbelievers in GOD in general, and sufficient proofs have been given and means afforded to know Him, the doctrine of CHRIST, and of his Church; miracles are not so requisite, nor are they so frequent. Yet, certainly, none will deny, can deny, that the power of GOD is now equally the same as it ever was and will be to work miracles, and to empower others to work them in his name.

Moreover, does not CHRIST tell his disciples in plain terms, “Amen! Amen! I say to you, he that believeth “in me, the works that I do, he also shall do, and “greater than these shall he do.”—John xiv. 22. Now may it be asked of the Reformed Church, what is that greater work to be wrought above those that CHRIST had wrought at the time He said this, which was previous to his last Supper, and his institution of the blessed Eucharist? That other *greater work*, then, which He promised they should do; was it not, and is it not, at this very day? that same *greater work*, (the greatest of any CHRIST had till then done) viz. the stupendous and miraculous work of *transubstantiation*, or changing the substance of the bread and wine held in his sacred hands into the substance of his body; saying to his Apostles, “This is my body, This is my blood,” respectively  
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over the bread and the wine; and then bidding them “do this,” (as He himself had done) by his power working with them. Hence, how possibly deny, or oppose the belief of this mystery, without denying his Almighty power! Incomprehensible truly it is to the feeble human mind and reason, equally as the mystery of the *Incarnation*, GOD made Man in the womb of a Virgin; and Man-GOD giving Himself to man for the food of his soul, under the appearance only of bread and wine, then becoming sacramental signs and emblems of the real spiritual food, by his sacred body and blood given by Him, to whom “no word is impossible;” (Luke i. ;) and who “to those that have faith, He makes nothing impossible.”—Luke xvi. 20. The ground, therefore, of such as say, with the incredulous Jews, “This saying is hard, and who can hear it? (or) How can this man give us his flesh to eat?” and to whom CHRIST replies, “Does this scandalize you? Will you also go away?”—John vi. The ground of this their opposition is, as CHRIST says, “because of your unbelief,” and want of submission to the doctrine of his Church; moreover through pride and self-conceit, levelling and confining the power of GOD, on the strength of their feeble reason, sense, and comprehension; believing no further than they can see with their own eyes, and can couceive by private conceit, interpretation, &c.; whereas CHRIST says to them, as he did once to his incredulous Apostle, “Because thou hast seen me, Thomas, thou hast believed; blessed are they that have not seen, and have believed.”—John xx. 29.

Attend to the words of St. Paul, defining faith: “Now faith is the substance of things to be hoped for, the evidence of things that appear not;” (Heb. xi.

i. ;) that is, a *sure conviction*; for when GOD has revealed things, when CHRIST has spoken and said it, and we believe on the ground of the infallible power and veracity of the divine Revealer and Teacher, we have a greater certainty of the truth than any demonstration can afford us. This alone is truly the Christian and divine faith, the faith of the Roman Catholic Church. But this faith, to be truly such, must be integral or whole, entire, universal, or Catholic; believing with equal certainty, and full conviction of truth, every article of faith, believed and taught by the Holy Catholic Church; otherwise, to believe only such articles as may be consistent with our reason, senses, and comprehension, and within the reach of our capacity, is a divided faith; in a word, not divine faith; it is merely human faith, the faith of this or that mortal man; of human persuasion, not of the wisdom and veracity of GOD. And as St. James observes, (ch. iv. 6) “Whosoever shall keep the whole law, but offend in “one point; is become guilty of all;” (ii. 10;) that is, he becomes a transgressor of the law in such manner as the observance of all other points will not avail him to salvation; for he despises the Lawgiver, and breaks through the great and general commandment of charity, which is the fulfilling of the whole law. Thus it is with respect to *divine faith*; whoever denies or opposes a single article of revealed divine truths, and believes only what he in his private opinion judges or forms such, despises the Revealer, GOD Himself, CHRIST who deposited his divine truths with his Church, and declares positively, “He that hears you, hears me; and “he that despises you, despises me.”—Luke x. “He “that will not hear the Church, let him be, &c. ;” and



and “He that doth not believe, is already judged; because he believeth not in the only-begotten Son.”—John iii. 18. True and divine faith is the gift of God. “Draw nigh to God, (by earnest prayer) and He will draw nigh to you.”—James iv. 1. “Ask, and you shall receive, &c.”

As to this mystery of the *real presence*, expressed by the word *transubstantiation*, let them attend to the belief of other mysteries, of which they hold the belief, as wonderful and incomprehensible as this. This, equally as the others, has been the belief of the holy Catholic Church in every age, though neither Transubstantiation, nor Unity, nor Trinity, nor Incarnation, are to be found expressed in the Bible. But true it is, and ever will be, *Reason* guided only by the corruption, &c. [See Aphorisms.]

To pretend and to attempt to elucidate, by a minute discussion, the mysteries of faith, and to prove them to the incredulous by arguments or otherwise, by the congruity attached to the senses and weakness of human reason, with respect to the how and reality of their existence, (particularly as to this of the Blessed Eucharist) would be as endless and as impossible as to demonstrate the how, &c. of the Incarnation of the Son of God. The incredulous with respect to mysteries, they cannot comprehend clearly by their reason, and which they will not therefore believe, but reject, may be assimilated, in some degree, to those of whom St. Paul says, (2 Cor. 13, 14) “But their senses were made dull. For until this present day, the self-same veil in the reading of Old Testament (also of the New) remaineth, not taken away, (because in CHRIST it is made void) but even until this day when Moses is read;” the  
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Holy Bible in general, by the Members of the Reformed Church, (and specially with respect to the present mystery, the sixth chapter of St. John;) “the veil is upon their heart. But when they shall be converted to the LORD, (within his true Church) the veil shall be taken away” from them, and they will understand, proclaiming the truth, and their belief of it, with St. Thomas, “My LORD, and my GOD;” and they will captivate their senses, reason, and understanding, to “the obedience of faith, the power of GOD, the wisdom of GOD, in a mystery; a wisdom which is hidden, which none of the princes of the world (of darkness, devils, Pilate, Herod, &c.) knew,” with respect to the Incarnation, Redemption, &c.; nor at this present time, such as rely solely on their weak reason, are self-conceited, rebellious to the light of faith, and the testimony of the Church, will know. For, as faith is a special gift of GOD, we shall never understand that which He requires us to believe, unless we first believe that which we do not understand. He will then remove the veil of blindness from the mind of the incredulous, and of obduracy from their heart. He will draw near to them as He did to the two disciples going to Emmaus; Luke xxiv. He will kindly reproach them, “O foolish, and slow of heart to believe;” He will open their eyes; He will open to them the scriptures, and enlighten their minds to understand rightly what He saith of himself; “I am the living bread; I am the bread of life; and the bread that I will give is my flesh, for the life of the world; and he that eateth me, &c. for my flesh is meat indeed,” &c. (John vi.) in the sacrament of the blessed Eucharist; and they will “know Him in the breaking (receiving)

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“ of this bread;” and they will profess Him to be really and truly, verily and indeed, present true God and true man.

They will then conceive how it is possible to reconcile *Faith* and *Reason*; that notwithstanding divine mysteries seem to contradict sense and reason, yet is it consentaneous to reason to believe them, on the ground of solid and incontestible testimony, such as the holy Scripture, Tradition, and Catholic Church of CHRIST. And in the same manner they will judge of all other mysteries and articles of the Christian, Catholic, and Roman Catholic faith; not as hitherto they have by natural sense, reason, private interpretation, conceit, human persuasion; for such sensual believers “ perceive not those things “ that are of the Spirit of GOD,” faith St. Paul; and they judge of this mystery as the Carphanites did, sensually and carnally, measuring heavenly and divine mysteries by natural reason. But the spiritual and truly faithful Christian takes not reason for his guide, but divine grace, the faith and testimony of the Church, guided by the Divine Spirit, the wisdom of GOD, “ bringing into captivity every understanding unto the “ obedience of CHRIST;” 2 Cor. x. 5. Instances of the like effects of the grace of GOD by his gift of faith, are from the beginning.; Dionysius the Areopagite, Aristides, Justinus, Pantenus, &c. heathen philosophers and learned men, brought to the faith of CHRIST and his Church; and in those, who at the preaching of St. Paul (even Paul himself) burned their magical books at Ephesus; Acts xxix. Triumphs of the captivity of faith, and of obedience to CHRIST, and to the testimony of his Church, as to her doctrine, &c.

This



This divine faith, thus captivating the human mind, reason, and understanding, operates in such manner as to set aside human reason with respect to divine mysteries, as to the how or the why? and causes it to embrace the truth simply, without the least wavering or doubt; and commands the heart and will to obey implicitly and explicitly. Different is the mode of proceeding in the acquisition of human sciences, and different is the agency of the two faculties: the *understanding* acts first, by taking thorough cognizance of the object, examining and diving into the veracity, merit, worth, &c. or the reverse; then it presents it to the *will*, to receive or not to receive it; to approve, or not approve; to obey, or not obey. *Reason*, however, is not inactive with respect to *faith*; but her agency proceeds on the influence of grace, and the evident and firm testimony of the Church, guided by the Divine Spirit; when once she ascertains this, she proceeds no further as to the how or the why, but she acquiesces. This evident testimony stands for her reason and her will. Divine faith, the faith of the holy Catholic Church, is a reasonable conviction and assent to incomprehensible obscure truths as credible, on the testimony of God and his Church. Yet will the finest truths be unprofitable to us, if He, who is the Eternal Light and Eternal Truth, do not infuse them into the soul; and the very best reasons cannot persuade us, if He who holds our heart in his hands, do not move it by his inspiration, grace, &c. And this happens, because self-love, self-sufficiency, self-conceit, pride, inordinate passions, &c. are very abundant sources of false light, and of false reasoning; and they are industrious in making us approve objects, however extravagant they may be; and though they

H H are

are only the monstrous productions of a disorderly mind, and weak reason or suggestion, we notwithstanding too often prefer them to the most evident and constant testimony. We love them, because they take their birth and spring from our heart, also disordered; and we submit to them in proportion as we love them. But whoever is disposed to act thus, is in danger of losing himself; for in proportion as he engages himself in sin, his passions increase and domineer; they occasion his mental darkness also to increase, and as this increases, they conceal the light necessary to faith and salvation; because GOD, whom he continues to offend, withdraws his grace from him; and thus gradually whatever remains in his mind and heart of faith, religion, &c. is totally extinguished

Be it recommended to the members of the Reformed Church, to consider seriously who the first reformers and founders of their Church were; on what ground and motive they left their mother church, rose up against her, revolted, and abandoned her and her doctrine, and set up their own. Their character and their motive have been impartially and undeniably stated in the first part of this work. On the occasion it may be observed, that when *human reason*, of itself but very feeble, and but too often swayed by inordinate passions, takes offence, it is too apt to be hurried away beyond the rule of moderation which conscience dictates. And when pride meets with some learning, of which Luther had no small share, (also an insight of religion by his Christian, Catholic, religious profession) with a vehement inclination to immorality, (which was also his case;) it hurries the man, GOD knows whither; and he then cavils at forty things in religion, though till then acknowledged

acknowledged and cherished by him; and like the Jews and Gentiles in St. Paul's time, regards some mysteries as foolish, others as scandalous. But it is an error to attempt to explain and reconcile to sense and reason, &c. (see Aphorisms.) To incredulous Luther, and to others such like, may be applied the threat God denounces: "Wo then to you, apostate children, that you would take counsel, and not of me; and would begin a web, and not by my spirit, that you might add sin to sin."—Isa. xxx. 1.

GOD having exhibited such immense tokens of his love to mankind, through the mediation of his co-eternal Son; and JESUS CHRIST, Man-God, having founded and established a Church, and settled a religion, by which mankind are to regulate their life and way to eternal salvation, the "one fold," and "the ark;" it seems evident, that they must be under a gross error, (of which there are now-a-days numbers) who rank the different modes of religion, as the worship of GOD, on the same level; and vain would persuade themselves that they are only so many different ways, but all tend to and will lead to the same end, viz. heaven. Was it true, that CHRIST, the Redeemer and Saviour of mankind, gave men such unbounded liberty of choosing this or that way; why did He reveal mysterious objects of belief? Why did He enact laws and rules to be observed and practised, and threaten eternal damnation to delinquents and non-observers? Could He possibly have revealed truths, without requiring our obedience of faith to believe Him, and of our complying with and fulfilling his laws? If we acknowledge Him GOD, we must believe He speaks and teaches the truth, and means not to deceive us, nor fail in his promises. And



He tells us, “ Wide is the gate, and broad is the way, “ that leads to destruction, and many there are that go “ in thereat;” on the reverse, “ narrow is the gate, and “ strait is the way, (constraining sense and reason to “ obey) that leadeth to life, and few there are that “ find it.”—Matt. vii. 13. But of Himself He announces, “ I am the way, the truth, and the life.”—John xvi. And, “ there is a way that seemeth to a man “ (that judges of himself and for himself, according to “ his own sense and reason) right, and the ends thereof “ lead to death.”—Prov. xvi.

The doubts and cavils with respect to one faith, one religion, and one Church, that arise in the mind of the boasting *esprits forts*, &c. latitudinarians, modern philosophers of these days, are the productions of a perverse heart of inordinate passions; pride, and self-conceit, (as in Luther, Henry, &c.) And thus, while they are resolved to set no bounds to these, but to give free scope to whatever religion reproves and reprobates, no wonder is it that they account it false, and say, as “ the “ fool hath said in his heart, there is no God;” wishing and endeavouring to stifle the very thought of any such witness, to check the career of their inordinate passions. These philosophers, therefore, need as much as the common sort of people, the courage and fortitude to be ignorant; and of wisdom to believe, and to be self-convinced, they can neither know all things, nor comprehend all things.

*Parallel between the Roman Catholic Church and the Reformed Church, with respect to Antiquity, &c. drawn from CHRIST's Discourse with the Samaritan Woman. John iv.*

The marks of the one only Church, viz. the holy Catholic Church professed in the Creed, and continued in the present existing Roman Catholic Church, have been stated in preceding pages; also the marks of an opposite Church. The marks of the true and only Church of CHRIST are antiquity, or Apostolic, Catholic, besides those of *One* and *Holy*. The marks of an opposite Church are the want of those marks, stated also in preceding pages; not deriving their Church from the Apostles of CHRIST, not teaching the doctrine of CHRIST, and his Apostles; not keeping the unity of doctrine nor of members; not Catholic or universal, as to time and place; nor lastly, of sanctity, or means to become holy in the sight of GOD, who saith, "Be ye holy, as I am holy;" yet doth the opposite Church claim *antiquity* and *Catholicity*, without the ground of the former, and only an occasional ground to the latter, viz. *Catholicity*, or *universality*. As to this last claim of *Catholicity*, even of *Apostolicity*, in proof against them may be drawn the present parallel from CHRIST's discourse with the Samaritan woman, related (John iv.) on the subject of the antiquity of the Temple, the adoration and worship of GOD.

But first, as to the epithet *Catholic*, stated in preceding pages, it may here be added what St. Augustine says against the Manicheans; (Book of the True Religion, c. vii.) "We must hold the Christian religion, and the communion of that Church which is called Catholic; " and

“ and not only so by her own children, but also by all  
 “ her enemies.” For heretics and schismatics (in like  
 manner here in England) whether they will or no,  
 when they are speaking with strangers, or even with  
 their own people, call the Catholic Church by the name  
 of Catholic, even without the addition of Roman  
 Catholic; for they would not be understood, if they  
 called it not by that name by which all the world calls  
 her. Every dissenting sect from that Church has its  
 peculiar name of their own, which they do not deny.  
 But none of them proclaim, “ I am a Catholic Pro-  
 “ testant, Catholic Presbyterian, Catholic Methodist,”  
 &c. epithets too uncouth. In a word; be it appealed  
 to the conscience of any sober Protestant or Dissenter  
 in general, whether he would not immediately under-  
 stand by the name Catholic, or Catholics, those whom  
 they only nick-name Papists, and that religion called  
 by them Popery? whether by Catholic Church, or  
 Catholics, they do not immediately understand and mean  
 the Roman Catholic Church, and Roman Catholics?  
 [Of this see an obvious observation in preceding pages.]

To come now to the fore-mentioned parallel, as to  
 the antiquity and Catholicity of the Roman Catholic  
 Church and the Reformed Church, set forth in the  
 remarkable conversation of CHRIST with the Samaritan  
 woman; (John iv.) this will also confirm the mark of  
 unity. In the Law of Moses, unity of place, where  
 the people of God were to offer holocausts and victims,  
 tithes, vows, and gifts, was chosen and appointed by  
 God, “ that His Name should be therein, and He dwell  
 “ in it; thither shall you come to, &c. for He hath no  
 “ other part. And beware lest thou offer thy holo-  
 “ causts in every place that thou shalt see; but in the  
 “ place which the LORD shall choose thou shalt offer



“sacrifices.”—Deut. xii. 6, 11, 13, 14. And when these Israelites were for their sins carried into captivity, other inhabitants were sent to replace them in Samaria, who made a mixture of religion. “And it was told the king of the Assyrians, and was said, The nations which thou hast removed and made to dwell in Samaria, know not the ordinances of the GOD of the land; and the LORD hath sent lions among them, and behold they kill them, because they know not the manner (worship) of the GOD of the land. And the king of the Assyrians commanded, saying, Carry thither one of the priests whom you brought from thence captive, and let him go and dwell with them, and let him teach them the ordinances of the GOD of the land. And so the priest went and dwelt in Bethel, and taught them how to worship the LORD, while other nations made gods of their own.”—4 Kings xvii. Apposite to this, the royal Prophet expresses his joy, (Pf. cxxi.) “I rejoiced at the things that were said to me; we shall go into the house of the LORD, O Jerusalem. Thither did the tribes go up, the tribes of the LORD, to praise the name of the LORD, in the house of the LORD our GOD.”

Thus was GOD pleased to prefigure in the Law of Moses the unity of his Church, or its being one only; inasmuch as there should be a temple, and one only temple, and that at Jerusalem, in which sacrifice should be offered to Him; so in the New Law of CHRIST there should be one only Church, in which the one only sacrifice of his own institution, viz. the sacrifice of the Mass, the “clean offering,” should be offered to Him, and He adored. Of this adoration by this one sacrifice, CHRIST speaks in his conversation with the

the Samaritan woman: "Our fathers (the woman says "to CHRIST) adored in this mountain;" (Garizim;) where the Samaritans had erected a separate temple from that at Jerusalem, therefore a schismatical temple; she moreover pretended that it was more ancient than that at Jerusalem, referring it to the patriarch Jacob. This made little to the purpose, because the patriarch's worship there was previous to the appointment, even to the building of the temple, and Law given. This separation of temple and schism was begun and set on foot by Manasses, a fugitive priest; and his purport or object was, that he might hold his unlawful wife. How exactly does Luther's proceeding square with this! how similar! Luther also, a fugitive priest of the New Law, and marrying unlawfully a nun whom he had seduced! Manasses, to acquire superiority or the lead in the schism, which he could not effect while in union with his brethren, revolts; and separates himself from the temple at Jerusalem; in the very like manner acted Luther, revolting and separating himself from the Roman Catholic Church, A. D. 1525-29.

CHRIST, on this occasion of conversing with the Samaritan woman, giveth sentence in favour of the Jewish temple at Jerusalem, and prefers it to the Samaritan; affirming that the Jews had good grounds of preference, but the Samaritans none in support of their separation, and of their new temple. Josephus Flavius, a celebrated Jewish historian, in the 37th year of CHRIST, informs us, (book xi. chap. 8, *Antiq.*) that the Samaritans requested of Alexander the Great, the like privileges and immunities he had granted the high-priest and temple at Jerusalem; pleading their temple to be as great and worthy, and themselves were Jews equally

as the others, and that they worshipped the same GOD. Does not the Reformed Church allege the same? But the Samaritan hypocrify and falsity were soon discovered, and they dismissed without grant of request. On another occasion, (as the same author informs us) the Jews and Samaritans made a great stir in Alexandria, relative to the truth and antiquity of the schismatical temple and worship of GOD in Garazim, and in the true temple of Solomon; so that the matter was put to arbitration by the command of King Ptolomeus, only to try which of the two temples was the first in antiquity. The schismatics, by shifts (not unusual in ill-grounded causes, even in these days) referred and dated, without grounds of assertion and truth, their temple from the Patriarchs, (thus the Reformed Church, theirs to CHRIST and his Apostles, but on what grounds may be seen in preceding pages) that their temple was the only one lawful temple, and the other false, and false the adoration and worship of GOD. To the Jewish temple the cause was adjudged, and the Samaritans were nonplussed. After this, the said Samaritans (a just similarity of the proceeding of Luther, cited by Leo X. to appear at the Court of Rome, but he refused, was still obstinate and refractory) then revolted altogether from the religion of the Jews, and dedicated their temple in Garizim to Jupiter Olympus; so Luther revolted from the Roman Catholic Church and religion, and diffused his revolting spirit and poisonous schism throughout the extent of the Reformation.

CHRIST, in his discourse with the Samaritan woman, proceeds next to instruct her concerning the new temple or Church which He was about to establish; and tells her, that shortly “the hour cometh, when you  
“ shall



“ shall neither on this mountain, nor in Jerusalem,  
 “ adore the Father; (John iv.;) but the hour cometh,  
 “ and now is, when the true adorers shall adore the  
 “ Father in spirit and in truth.”—Ver. 22. By this  
 He insinuates to her, that the sacrifices and adoration  
 hitherto offered to God in either of those temples, were  
 on the eve of ceasing, and even then began to cease.  
 He next instructs her in three points; first, notwithstanding the Jewish worship and temple were then the true temple and the true worship, yet that the true and only sacrifice should not thenceforward be confined to one place or nation, as it was then, but that that principal act of adoration and divine worship, viz. *sacrifice*, should extend, as to place, to all nations of the earth, according to the prophecy of Malachi: But though in every, or all places, yet in one only Church or assembly of faithful adorers, holding the same faith and religion, viz. in his own Church, the Church of CHRIST, one only, the holy Catholic Church.

2. That the gross and carnal sacrifices of the flesh and blood of animals, then the sacraments or external signs of adoration and worship, should be taken away, and cease to be offered; not containing in them grace, nor capable of bestowing the Divine Spirit, and spiritual life; and in lieu of them, another sacrifice, in itself invisible, celestial; divine, full of grace, spirit, and life, should succeed, take place of, and abrogate all former sacrifices, that were only figures of it. Of this sacrifice thus predicts the Royal Prophet and others:  
 “ Sacrifice and oblation (part of the Old Law) Thou  
 “ didst not desire; but Thou (O eternal Father!) hast  
 “ pierced ears for me. Burnt-offerings and sin-offer-  
 “ ings Thou didst not (any longer) require; then said  
 “ I,

“ I, (thy co-eternal Son) behold I come, that I (made  
“ man) should do thy will. I have declared thy justice  
“ in the great Church, &c.”—Ps. xxxix. This great  
Church is undoubtedly the Church which CHRIST Him-  
self founded; and this sacrifice offered in lieu of all other  
preceding ones, is the sacrifice of Himself, which He in-  
tended should be offered to the end of the world, “ a  
“ clean oblation,” which is continued to be offered in  
the Roman Catholic Church, at the holy sacrifice of the  
Mass; CHRIST offering Himself, “ a priest for ever, ac-  
“ cording to the order of Melchisedech,” by the mi-  
nistry of his priests. This sacrifice the Reformed Church  
rejects, and has abolished; consequently, &c. [See  
preceding pages on Sacrifice.]

But it must here be observed, not to run into an  
extreme of *spirituality*, from a misunderstanding and  
misinterpretation of the words of CHRIST to the Sa-  
maritan woman, “ They shall adore in spirit; for the  
“ Father seeketh such to adore Him;” (ver. 23;) as  
some fanatics, opponents of the Roman Catholic Church  
do, who advance, that interior adoration and worship  
suffice, without any of that external show, or use of  
sacraments, rites, ceremonies, &c. because it is the heart  
of man that GOD chiefly regards, seeks and knows, the  
intention of man. Truly so; for without that, ex-  
ternals would avail nothing, they would be hypocrisy  
and mockery: “ With lips they honour me, but their  
heart is far from me.” However, such is the intent and  
ordinance of CHRIST, by his institution of the sacra-  
ments, that the spirit of his grace, love, and spiritual  
life, should be given to us by externals of the sacra-  
ments. If man was altogether spiritual and immortal,  
internal means would suffice; but as he is mortal, con-  
sisting

sisting of body and soul, and while the soul dwelleth in its mortal habitation, the soul must receive the salutary effects of the grace and spirit of GOD, through the channel of the body, by means of the external channels, viz. the sacraments instituted and ordained by CHRIST to that very purpose; diffusing by them his divine spirit into our souls: thus by baptism in water, the spirit of adoption of children of GOD, by confirmation in oil, and the imposition of the hands of the bishop; the spirit of Christian fortitude, and the other gifts of the Holy Ghost; by penance, the remission of sins; by the blessed Eucharist, the spiritual food of the soul, the living and life-giving bread.

If the internal worship alone was a sufficient adoration and worship of GOD, then may be taken away not only sacrifice, but moreover baptism, confirmation, prayer, going to Church, divine service of any kind; even the very material Churches, erected to external purposes of divine worship, and every society of mankind serving and worshipping GOD in any exterior manner whatever. But CHRIST adds also, "*in truth.*" In what truth? unless in the truth of his doctrine, and in the external practice of it, handed down from his Apostles to his Church, as to what she teaches of internal and external worship; otherwise even his establishment of his Church would be unnecessary, not to say (save the expression) nugatory. Of all this external worship, the spiritual man, the truly-faithful Christian, and the disciple of CHRIST and his Church judges, as St. Paul observes, "The spiritual man judgeth rightly of these things, but the sensual man," self-conceited, abounding in his own sense and private interpretation, the fanatic, "perceiveth not these things, that are of the Spirit of GOD; for it is  
" foolishness



“ foolishness to him, and he cannot understand (1 Cor. ii.) the wisdom of GOD, the doctrine of the spirit of GOD, that is given (to his Church) that we may know the things that are given us from GOD;” (ver. 12, 13;) but “ whoever will not hear the Church, let him be as a heathen or publican.”—Luke x.

§. *The Holy Bible or Scripture discerned, judged, and interpreted only by the Church of CHRIST.*

CHRIST says to the Pharisees, “ Search the Scriptures, for you think in them to have life everlasting;” (John v. 39:) And St. Paul teaches, “ What things soever were written, (in the Holy Bible) were written for our learning;” (Rom. xv. 4;) and to his disciple Timothy he says, “ Continue thou in those things which thou hast learned; and because from thy infancy thou hast known the Holy Scriptures, which can instruct thee to salvation by the faith which is in CHRIST JESUS. All scripture inspired by GOD is profitable to teach.”—2 Tim. xv. 16. Hence the Reformed Church allege these and such like scripture texts to ground and maintain their Church and erroneous doctrine. True, indeed, are the citations; but they no ways serve to support the liberty allowed by the Reformed Church, and which every individual member takes accordingly, whether learned or unlearned, minister or sexton, tinker or cobbler, man or woman, to explain and interpret the sense of the Holy Bible, by their own private interpretation. As to the foresaid words of CHRIST to the Pharisees, “ Search the Scripture,” it is to be observed, that CHRIST does not command them to read the Scriptures; this was done daily in their synagogues, when assembled together;  
nor

nor were they commanded to read them privately themselves; but CHRIST bids them “search the scriptures;” as it were reproaching them, that from their daily reading them, they could not learn and understand that their expected Messiah was come, and that Himself CHRIST was the said Messiah. He reproaches their superficial reading, merely literal, and understood by their own private conception and interpretation. It is thus those of the Reformed Church read daily the Bible, from their childhood at school; pretending that there they shall find sufficient knowledge of *divine truths* necessary to salvation; yet, (like the Pharisees with respect to the Messiah) with all their reading, they find not that CHRIST has a Church here on earth; that it is one only, and the only one that holds the deposit of his doctrine and religion, and that moreover, that this one Church is the Roman Catholic Church. Whence this? Unless, because they read it only in a superficial manner, and, as they may read any other curious book; they confine their reading to the bare words, and they construe or interpret them, each one according to his own private conception. This is not what CHRIST bids the Pharisees merely do, but to gather thence the true and orthodox sense, couched under the words or letter. For, as St. Paul observes, “the letter killeth,” the bare reading of the words, and not rightly understood, may lead the reader into an error; and it hath happened to all former heretics, schismatics, &c. by private interpretation, and even at this present time it gives rise to many different sects. But “it is the spirit that quickeneth,” a right sense and orthodox interpretation, by the rulers of the Church, guided by the *Divine Spirit*, promised by

CHRIST,

CHRIST to his Church, in order to teach his doctrine contained in holy scriptures; seeing that “no prophecy of scripture (interpretation or explanation of it) is made by private interpretation; for it came not by the will of man at any time, but by the holy men of God, inspired by the Holy Ghost.” As it is related of the Eunuch of Queen Candace, (Acts. i. 8) who had been at Jerusalem, as the only temple in which God was truly adored and worshipped; and who on his return, sitting in his chariot, was reading the prophecy of Isaiah, the Spirit of God said to St. Philip, “Go near, and join thyself to this chariot.” And Philip hearing him reading the Prophet Isaiah, said to the Eunuch, “Thinkest thou that thou understandest what thou readest?”

The Protestants, from their constant reading of the Holy Bible from their infancy, know it as it were by rote. But from their reading of it, in such a superficial manner, it becomes to them as a common and ordinary historical book, and read by them as such; forgetting it to be a most sacred book, that requires to be read with great humility, seriousness, and other suitable dispositions; it becomes “a stumbling-block” to them, a labyrinth, in which they are bewildered and lost, particularly by their own private interpretation. They will blurt out scripture, passage on passage, as is usual with all heretics, to corroborate their errors; yet in vain, as they well know the “father of lies” (John viii.) did, audaciously tempting CHRIST himself, when in the desert; (Matt. iv. 4, 7.) Whereas the Eunuch replied to the question Philip put to him, whether he understood what he was reading, “How can I, unless some man shew me? Then Philip opening his mouth, and beginning at this scripture,



“ture, preached to him JESUS;” by explaining to him that the passage related to JESUS CHRIST. The Eunuch then believed, and was baptized. Relative to the necessity of holy scripture being interpreted and explained by the Church, and not by private interpretation of every individual; St. Peter observes, that there are certain things in St. Paul’s epistles, (so also throughout the Holy Bible) “hard to be understood, which the “unlearned and unstable wrest, as they do also the other “scriptures, to their own destruction.”—2 Pet. iii. How, then, is it possible, that every simple layman or woman, that can barely read the Bible, should be capable of understanding the true sense and meaning of so sublime and sacred a book? Yet such is the liberty allowed by the Reformed Church; and such is the practice indiscriminately of the high and low man, woman, and child; each one abounding in his own sense, becomes his own interpreter.

The Roman Catholic Church lays no absolute forbiddance (as it is falsely said) on the laity, or any individual of her members, to read the Holy Bible; yet she restrains it with caution to those who read it, that they read it with proper disposition and attention, as the word of God himself, and such parts that may suit particularly the end of reading, instruction, &c.; also the Bible, old and new, approved by the Church, as explained and interpreted by the rulers of the Church, “men of God, inspired by the Holy Ghost;” doctors of the Church, &c. But she admits not the private interpretation of every individual; nor even of an individual Ecclesiastic, Doctor, &c. unless approved by the Church, and admitted to be read.

The cause of this restraint by the Roman Catholic Church, with respect to reading the Holy Bible, is to prevent

prevent the evil that results from it, particularly from private interpretation. Hence have arisen heresies and schisms; hence also, so many different dissenting sects of the Reformed Church. The true sense of the Holy Bible is not possibly to be attained by every individual, man or woman; seeing, that besides the sense conveyed by the bare letter, or literal reading, the Holy Bible carries with it three other spiritual meanings, or objects, viz. 1. The *allegorical sense*, relating to CHRIST and his Church. 2. The *moral*, relating to the Christian tenor of life. 3. The *analogical*, relating to eternal life. The Church, then, is the only orthodox interpreter of holy scripture; “holy men of God, inspired by the “Holy Ghost. As then the Reformed Church, and its members, Protestants in general, know and acknowledge the Bible to be the sacred book of divine revealed truths, only by the testimony of the Roman Catholic Church, (as it will be noticed hereafter;) it seems consistent, they should moreover receive that same Bible approved by that Church, and the sense of it as interpreted by the same Church; and not allow so sacred a book to be tossed to and fro, and mangled by every cobbler, tinker, unlearned, unstable man or woman. It is the sole prerogative of the Church of CHRIST to explain and interpret his word and doctrine. There alone is the seat of judgment, relative to interpretation of scripture, and matters of religion; “She is the pillar “and ground of truth. For the lips of the priest (even “under the Old Law) shall keep knowledge, and they “shall seek the law at his mouth; because the angel “(minister and messenger) of the LORD of hosts.”—Mal. ii. 15.

A caution here, not improper, may be given to Roman Catholics, particularly to the unlearned, simple, and ignorant, viz. not to be anxious to know what the Reformed Church teaches or preaches, under pretext of a false zeal (serving as a cloak to vain curiosity) in order to refute their erroneous doctrine; and to that purpose, not to attend at their Church services, sermons, &c. They must leave that (their pretended zeal) to the rulers of their Church, to whom God has entrusted that part of their ministry. Let the Roman Catholics, if ignorant, learn of their pastors, what they may say or answer; if any private and friendly occasion offer, to satisfy him who may ask the question of this or that, let him refer the inquirer, in order to be satisfied, and be taught, to them to whom God has committed the deposit of his divine truths, viz. the priests of his Church. As St. Cyprian said to Antonianus, curious to know what the heretic Novatianus taught, “No matter (said he) what he teaches, when he teaches not the doctrine of the Catholic Church.” To ignorant Roman Catholics it may be said, by analogy, as St. Paul says of women, “If they would learn any thing, let them ask their husbands at home.”—1 Cor. xvii. Let the ignorant Roman Catholics ask their pastors and instructors; let them pray for the conversion of their misinformed, misguided, inquiring friends and neighbours, and excite them to it by exemplary and edifying conduct of life. This kind of proceeding will be more to the purpose, than the other pretended is.

As to our ancient *Doway Bible*, it is a faithful approved translation of the *Latin Vulgate*. From this the writer has, in great part, deduced the present publication.



lication. The first edition of this Bible was begun at Rheims, and published there 1582; but completed, comprising the Old and New Testament, at Doway, and published there 1609, 1612. It is embellished with learned, controversial, and pious comments. This first edition is now scarce. There is a second edition of later date, 1749, by the late venerable, learned, and pious Vicar-Apostolic Bishop Challoner, D.D.: and a third, of the New Testament only, with learned annotations, by the Rev. R. Witham, D.D. The editors of the first, with that eminent man Cardinal Allen at their head, (the founder of the English Doway College) were a company of Reverend Roman Catholic Clergymen, fellows, professors, and doctors of our Roman Catholic Universities Oxford and Cambridge, though mostly of the former; driven thence and expelled the kingdom at the time of the unhappy Reformation, 1560, (thereabout) they retired to the Continent, where they began and completed the valuable translation and publication of the said Bible. Hence it may justly be stiled our Roman Catholic Oxonian Bible. The editors of the second and third were members of that college. In those primitive members of the quondam Roman Catholic universities, their immediate successors the Reverend Gentlemen of Doway College, and in the present aggregate alumni, those universities survive and subsist still. Not only survive Roman Catholics, but they have moreover continued, and yet continue to flourish, as a swarm of Divine Bees, (from the ancient hive) eminent learned Clergymen, Vicars-Apostolic, Bishops, D.D. Doway, and Sorbonne, &c.; a conspicuous ornament to the Church in general, to the Roman Catholics in this nation, no small one to their quondam *Alma Mater* in this nation, and to this

very nation. They are still busy in storing their scientific honey, and attentive to communicate and diffuse it (as allowed by Government) to their misguided native citizens and neighbours throughout. To these Reverend and learned Gentlemen, the writer pays (and begs them to accept) his tribute of esteem and respect. He also begs leave to express to them his earnest wish, some of those Reverend Gentlemen may be appointed to republish this ancient *Doway Bible*, only stripping it of its antique exterior dress, and exhibiting it in one more suitable to the present age.

### §. *Indulgence.*

Another stone of slander the Reformed Church casts at the Roman Catholic Church, is the article of *Indulgence*. Luther, the arch-reformer, though while he continued a member of that Church, fought the benefit of it; yet, after long run, he, through jealousy and envy, made it a cloak and pretext of his revolt from the Church; though, in fact, not the real cause of it.

*Indulgence*, as granted by the Roman Catholic Church, is nothing more than a mitigation, or releasement of the temporal punishment or satisfaction due to Divine Justice, after his divine mercy has forgiven the sins by the sacrament of Penance; not as the Reformed Church calumniates, a leave to commit sin, or pardon of future sins that may be committed. The Roman Catholic Church grounds this her power, as she does that of forgiving sins, on the words of CHRIST; when he says to St. Peter, the chief of his Apostles, "I will give to thee  
" the keys of the kingdom of heaven; and whatsoever  
" (to be noted, the expressive word *whatsoever*) thou  
" shalt loose on earth, it shall be loosed also in heaven."  
From greater therefore to less. If CHRIST has given  
power

power to his Church to forgive sins, which the Reformed Church cannot deny, without contradicting their own dogms; seeing that they profess and admit the power, by the sacrament of Baptism, which sacrament they admit, and profess the administration of it to be of absolute necessity to the remission of *original sin*; and which they accordingly administer, in form of words, implying absolutely that the minister doth forgive that sin, when he repeats that form, viz. "I baptize thee, &c." that is, I cleanse thee, free, deliver, absolve thee from, and forgive thee the *original sin* of mankind, in which thou art born, and under the guilt of which thou art now held; till I, by the power that CHRIST has given to his Church, absolve thee from it, and forgive. Again; does not their *Liturgy* appoint and ordain the like forgiveness at the crisis of sickness, in danger of death? (as noticed before, p. 426.)

Wherefore, from greater to less, if the Church has the power to forgive sins, it has also the power of mitigating the atonement due to sins committed; seeing that this latter remission and forgiveness is of less import than the former. Moreover, if GOD, through his gracious goodness, forgives men their sins against Him, by the power given to his Church; may not, on the like ground, and with like certitude, be inferred also the release of temporary punishment remaining due to his divine justice, notwithstanding the sins have been forgiven. [On this point see preceding pages, with respect to the application of the merits of the sufferings of CHRIST, p. 196, 197, &c.]

The very word *keys*, [see p. 415] by which CHRIST expressed the power He gave to his Church in the person of St. Peter, the Head of his apostolic college, denotes



denotes the power of opening and shutting, with plenitude, *whatsoever* in spirituals He may judge expedient to loose, or to bind. The power that CHRIST left to his Church in the person of St. Peter, and his colleague Apostles, who then formed his Church, was, with respect to ruling and guiding his Church, the same He (CHRIST) as man had received from his Father. “To me (said CHRIST) all power is given in heaven and on earth;” and as the Father sent me, I also send you,” with all power from Me to rule and govern my Church, to preach, to teach, to forgive sins, &c. Yet not with the whole power with which CHRIST as Man-God was endued, and was even inherent in CHRIST, as to his divine nature, of ruling and governing the world, but barely his Church. Thus, when CHRIST tells his Apostles, “The Spirit, Paraclete, whom I will send, shall teach you all truth;” it is not meant, truth or knowledge of all sciences, secular, relating to the affairs of this world; but such revealed truths of faith, doctrine, religion, as are requisite to the regulation of his spiritual kingdom the Church.

Nor with respect to *Indulgence*, is CHRIST’S own practice wanting to confirm the doctrine of the Roman Catholic Church; among other instances, that of the woman taken in adultery, accused to Him by the Jews; to whom He replied, “He that is without sin among you, let him first throw the stone at her;” (John viii. 7.) stoning to death being the punishment due to adulterers; which when they declined doing, and the woman only remained with JESUS, He asked her, “Hath no man condemned you,” to undergo the punishment annexed by the law, of stoning to death, due to your crime? She answered, “No man, LORD!” JESUS then said to her,

her,

her, "Neither will I condemn thee," (I release the punishment) "Go, and now sin no more."—Ver. 10, 11. Was not this a grant of *indulgence* from the punishment due to her sin, as ordained by the law, yet released? St. Peter also exercised his power of binding, by excommunication, joined even with corporal punishment, in the case of Ananias and his wife Saphira.—Acts v. Again, St. Paul, (1 Cor. v.) in the case of the incestuous man, excommunicating him, and delivering "him" "over to Satan, for the destruction of the flesh, that the "spirit may be saved;" he rebukes him, and he enjoins Penance or satisfaction, he pardons, and he releases the punishment; and all this power he exercises "in the "person of CHRIST."—Ver. 10. Moreover, does not the *Spiritual* Court of the Reformed Church occasionally release the penalty annexed to certain crimes, viz. the white sheet, &c. What is this else than a releasement of due punishment, after the crime is forgiven. Hence, how strangely contradictory! how wedded is that Church to private opinion and interpretation, and misinterpretation of the holy scripture; how prejudiced against the Roman Catholic Church; even against their own spiritual good, when they believe and teach others, that no punishment, no satisfaction of a man's own person, for sins committed, nor penance enjoined by the Church, nor any temporal and penitential works for sins committed, are necessary, but rather superfluous, because CHRIST, by his passion and death, atoned fully to God for all mankind. But this pernicious doctrine is sufficiently refuted by cool reflection, and the light of *reason*; on which last, opponents of the Church ground their faith. Let them use it on this occasion thus: if sin must be punished, and it stands with reason it should,

the

the order of justice certainly requires that it be punished in him who commits it. Why should another be substituted to suffer in the sinner's place? Why is an innocent victim made to feel the weight of that indignation which should fall only on the head of the delinquent? To this they may reply, reasonable indeed is the assertion in human and temporal judgment, but with respect to the atonement for sin, different is the judgment of a gracious and merciful God, who gave his Son a Redeemer of mankind: but futile is the conclusion; and the result of their reasoning again refuted, not only by citation of scriptural facts in the New Law, but by the Old Law prescribed by God, types of the New Law; refuted by the prophets throughout; by St. John Baptist; by CHRIST, saying, "Unless you do penance, you shall all perish;" and by his Apostles. Thus also teach the penitential canons of the Church, and her councils, in the name and in the power of CHRIST; the mitigation or releasement of these penitential works is the proper meaning, intent, and object of the Church indulgence. As the Apostle says, "If I pardon any thing, (sin, or the punishment of sin) I pardoned in the person of CHRIST." Not as the Reformed translators of the Bible falsely gloss it, "In the face of CHRIST." "For we are not (saith the Apostle) as very many, adulterating the word of God, but of sincerity, and as of God before God, in CHRIST we speak;" viz. not as the Reformed Church, and her ministers, handling the holy scriptures, and corrupting them by private opinion, as they may best serve their purport against the doctrine of the Roman Catholic Church; and to establish among their simple, unlearned, and ignorant brethren, their erroneous doctrine, Church,

or



or conventicle, founded and resting on a sandy bottom, not on “the rock;” the rock that was, is, and ever will be, of the true Church, the Church of CHRIST, CHRIST Himself.

This article of the Roman Catholic Church’s profession of her faith and doctrine is thus expressed: “I do also affirm, that the power of *indulgencies* was left by CHRIST in the Church, and that the use of them is most wholesome to Christian people.” And as to the middle state of souls departed this life, called *Purgatory*, the profession is, “I constantly hold that there is a *Purgatory*; and that the souls therein detained are helped by the suffrages of the faithful.”

This *Purgatory*, or middle state of souls departed this life, may be reckoned one, among the great tokens of the mercy and goodness of GOD towards man, his rebellious creature, and the primary indulgence granted and appointed by Himself.

The Reformed Church, inimical to the Roman Catholic Church, yet more so to themselves, have rejected since the Reformation, and still deny and reject, this article; they have consequently ejected it from their liturgy; it may be said rather presumptuously, towards the mercy and justice of GOD, and towards themselves; for, as the Royal Prophet expostulates with emphasis on *sins*, he says, “Who is he that understandeth?” (Ps. xviii.;) who is the man that dives so deeply into his heart, and sifts his conscience so thoroughly, as to discover all the sins there lurking, of which he may be found guilty in the sight and judgment of GOD, the searcher of hearts. “Indeed, I know it so, (said Job;) and that man cannot be justified, compared with GOD. If he will contend with Him, he cannot answer Him one for a thousand.

“thousand.”—Chap. ix. 1. Who is the man, even the most righteous, that dares? None! “Every one hath erred in his own way.”—Isa. xlvii. Hence the Royal Prophet proceeds to pray God: “From my secret sins, cleanse me, O Lord.” And Ecclesiastes announced, (chap. ix.) “All these things have I considered in my heart, that I might carefully understand them; there are just men, and wise men, and their works are in the hands of God: and yet man knoweth not whether he is worthy of love or hatred.” To allege further scripture texts, may be of little avail with such as will not admit the authority of the Church, to explain the sense of the holy scripture; but will assume every one to himself the liberty and authority of his own interpretation, according to his own conceit, grounded on the strength of his weak reason and comprehension; in a word, on *persuasion*, own, or of some other individual, whose reason is equally weak. Common-sense and reason then being their fort; and to proceed on it, the question may be asked; Do you acknowledge that any temporal atonement for sin, as fasting, and the like, ought to be made in this life, to the justice of God, offended by sins committed by men? It may be presumed you do; because CHRIST says, “unless you do penance, you shall all likewise perish:” (Luke xiii. 2:) Unless you falsely shift it off to the atonement that CHRIST made for mankind, and thence conclude that man has liberty to sin, and he needs only believe that CHRIST took on Himself the whole of atonement, and that will suffice. Too shocking, not to say worse, such doctrine to a Christian ear!

Again: It may be asked, Is there a penal prison, or temporal punishment, in the next life? CHRIST warns every

every sinner while he is here in life, (by comparison) before he may be by death summoned to appear before Him as his Judge, at his awful and just tribunal: "Be at agreement with thy adversary (God offended by sin) in the way betimes, lest thy adversary (thy sins, grievous, unatoned; or present venial sins and imperfections) deliver thee to the judge, and the judge deliver thee to the jailor, and thou be cast into prison, whence thou shalt not go, till thou repay the last farthing."—Matt. v. 25. These last words, "whence thou shalt not go, &c." cannot certainly mean the hell of the damned, seeing that "from hell there is no redemption." On the damned the irrevocable sentence is denounced, "Go ye into everlasting fire." Acknowledging as you do, "If the tree fall to the south, or to the north, in what place soever (heaven or hell) it shall fall, (man at his death) there shall it be;" (Eccles. xi.;) by that you mean to exclude any middle state, in the next life, between heaven and hell. But it may be presumed, you believe, "nothing that is defiled, (no man defiled by sin) or that worketh abomination, or maketh a lie, shall enter into heaven."—Rev. xxi. Now who is the individual of mankind, that will dare proclaim with the proud Pharisee, "I am not like other men, a sinner?" Who will presume to justify himself before God, and dare say to Him, "Sin in me, LORD, there is none, nor iniquity;" none is to be found in me? Will the habitual sinner throughout life dare? the swearer, the drunkard, the glutton, the spendthrift, the revengeful, the libidinous, the libertine, the sabbath-breaker, the usurer, the thief, the murderer, the free-thinker, the deist, the modern philosopher, &c. will



will any of these dare thus address his GOD? Will even the most righteous and regular liver, though free from any of the aforesaid grievous sins, presume to say to GOD, "LORD, sin in me there is none?" Will either the one or the other presume they have entirely blotted out, and cleansed from their soul, by penitential tears, fasting, and other works, the stain contracted by sin; sufficiently appeased the anger of their offended GOD, and fully atoned his divine justice, for their injustice towards Him; and are sufficiently justified before GOD, to be admitted into heaven immediately at their last breath? Denying then any middle place, or purgatory, place of purgation, To what place do you confine the aforesaid grievous sinners? Certainly not to heaven, equally with the others less guilty; if so, GOD would not be a just GOD, who will render to every one according to their works. Yet do you, according to your tenet, and according to the purport you mean by your burial-service, send and profess all indiscriminately to go immediately after death, and to be actually, at the time of your service, in heaven, happy souls, living and enjoying GOD; whether he was at death, drunkard, swearer, or what not. Thus runs your prayer: "Forasmuch as it hath pleased Almighty GOD, of his great mercy, to take unto Himself (into heaven) the soul of our dear brother—as our hope is, this our brother doth;" in whatever state of life, though ever so wicked, he may have died. May not such hope be somewhat of presumption on the goodness and mercy of GOD, even on his justice? Truly GOD is good, and GOD is just; He can without merits on our side deliver, because He is good; nor can He without demerits on our

our side, condemn us, because He is just; but He would not also be just, if He gave instantly his heavenly reward equally to the wicked liver, as to the righteous.

Wherefore judge ye from common sense and reasoning; not that any man is authorized to judge of a deceased neighbour, as to his future lot of misery; every one must appear before the Judge of the living and dead, and himself render account of his own proper works, and accordingly stand or fall before Him. But “the wrath of GOD is revealed from heaven against all ungodliness, impenitent hearts.”—Rom. ii. Can such be said “to die in the LORD?” Where then, in human probability, their lot? In heaven directly, as the righteous, who, it may be hoped, die in the LORD? Judge ye. Yet these (even the most righteous) may not at the hour of their death be altogether without some defilement in the sight of GOD, of small faults, venial sins, of sloth, anger, &c. that may impede their immediate entrance into bliss, as nothing that is the least defiled can enter thither; yet would it not be consistent with, but rather injurious to, the justice of GOD, to condemn those to eternal torments, and thus to exclude them for ever from his presence in heaven. Where then are these to be prepared for their reward of happiness, unless through the pure goodness and mercy of GOD, in a middle state for a time, till they have repaid the *last farthing* of atonement to GOD, and have been cleansed, or purged by suffering, from the stain and dross of those less sins that cleaved to their souls at their departure from this life. Again: If you deny a middle state, ask yourselves where were those souls, CHRIST at his resurrection raised to life? Were they in heaven? Not possible; because CHRIST had not then set open heaven

to mankind. Were they in hell? again, not possible; from hell there is no return; nor would it have been consistent with the goodness and justice of GOD to have condemned thither his holy and just patriarchs, prophets, &c. To say it, and that CHRIST descended thither among the damned, would be blasphemy. If then they were neither in heaven nor in hell, where were they, unless in a middle state? But you will perhaps reply, CHRIST has now by his sufferings and death fully atoned for the sins, however grievous, of mankind; therefore no atonement requisite, on the side of sinful man, however wicked, provided he thus firmly believes; he may hope to go directly to heaven, particularly seeing that CHRIST has now by his ascension opened heaven-gates to all mankind. Too shocking such doctrine, not to say worse, to any Christian ear!

How consoling, then, must be the belief of a temporary middle place of atonement for less sins, by a temporary suffering, to make up our deficiency in this life, and a delay of admittance into eternal bliss! yet with an assurance of its security, in GOD's own time, to every well-disposed Christian, seriously reflecting on his daily imperfections, failings, and venial sins! How consoling the very thought, and how consistent is the belief with the goodness, mercy, and justice of GOD! To this purport St. Paul teaches, "The work of every man shall be manifest; and if any man's works burn, he shall suffer; but himself shall be saved, yet so as by fire."—1 Cor. iii. 13. Yet this middle way, or place, is only the happy lot destined for such as truly die in the LORD, yet under small displeasure of their heavenly Father, and only for awhile, not everlasting,



lasting, like that of the damned. However just and righteous any man may think himself, oftentimes our justice, when examined by Divine justice, is injustice: and that is found in the sight and judgment of the Judge; defiled, what we esteemed, in our judgment, good, spotless, and blameless.—St. Greg.

Such is the belief and doctrine of the Roman Catholic Church of a middle state, called *Purgatory*; (Counc. Trent, Sess. 15;) where are detained, for a time, the souls of Christians, not dying in a perfect state, so as to merit an immediate entrance into heaven; but are there in a preparatory way, and are towards it, eased and helped by the sacrifice of the Mass, prayers, alms, &c. of living brethren; (St. Aug. de verbo Apost. Ser. 32;) whether their sufferings in that middle state be of real fire, is not an article of their faith. But, alas! where weak reason is the only ground of Christian belief, and our private judgment and interpretation of holy scriptures, supercedes that of the Church, by “holy men of God, inspired by the Holy Ghost;” what other will be the result, “if the blind lead the blind, both fall into the pit,” and “O Israel, thy destruction is of thyself?”

Another aspersion which the Reformed Church (after the example of the arch-reformer Luther) casts on the Roman Catholic Church, or, as they term it, the Church of Rome, is that of the Pope being the Antichrist, and all his predecessors the same, and the Whore of Babylon. The aspersion is not only notoriously false, scandalous, and slanderous, but moreover futile and foolish in the highest degree; ridiculous, contemptible, scarce worth notice. However, not to pass it by, may be proper on the present occasion.

Wherefore,

Wherefore, from the description of Antichrist, as related and foreshown by holy scripture, if the present existing Pope Pius VII. was, or any one of his predecessors had been, the Antichrist yet to come, no Reformed Church would have started up, nor exist at present; none living to credit the imposition on the Church of CHRIST, nor would even the world now subsist. St. Paul describes this singular man Antichrist thus: “The man of sin, the son of perdition, who  
 “ opposeth and lifteth himself up above all that is called  
 “ GOD, or that is worshipped; so that he sitteth up in the  
 “ temple of GOD, shewing himself as if he were GOD;  
 “ whose coming is according to the working of Satan,  
 “ in all power, signs, and lying wonders, in all seduction  
 “ of iniquity to them that perish, because they receive  
 “ not the love of the truth, that they might be saved.  
 “ Therefore GOD shall send them (suffering them to be  
 “ deceived by lying wonders and false miracles, in punishment of their not entertaining the truth) the operation  
 “ of error, to believe lying.”—2 Thess. ii. Let any coolly-reflecting and unprejudiced member of the Reformed Church pause on the foregoing characteristic description of Antichrist, and compare it with that given by any historian of credit with the life of any one single Pope since the commencement of the Church. It is acknowledged, in p. 186, that some Popes have been, in their individual persons and conduct of life, bad men, ambitious, &c.; but no single one in whom all the characters of the real Antichrist can be remarked.

Besides, the Apostle notes the time of his coming, “the man of perdition,” and events previous to it, “a revolt first come.”—ver. 5. By this revolt is not meant a temporal revolt of kingdoms, nations, and empires;

empires; such revolts have happened in all ages of the world: nor even the revolt of the Roman empire in particular; for it is well known that the nations formerly subject to that empire have long since revolted, and withdrawn themselves from under its yoke; and in these days more especially, when now there remains scarce the name of the Roman empire, nor is Antichrist yet come, who the Apostle notifies is to come shortly after the forementioned revolt. Moreover, CHRIST did not so connect the permanent state of his Church, a spiritual kingdom; with the permanency of any temporal kingdom, that as this flourished, his should also flourish, and when that failed, his should fail. For it is well known, that the ancient Roman emperors, not only heathen, but even Catholic, particularly such as apostatized, persecuted grievously the Roman Catholic Church, viz. Greek and Latin emperors. This is a fact notorious in history, and the Prophets foretold that the Church was not to be comprised in one only kingdom or empire, but to be spread throughout all nations and kingdoms of the earth. “All kings shall adore Him, and all nations shall serve Him.”—Ps. lxxi. “For the nation and kingdom that will not serve Him, shall perish.”—Isa. lx. 12.

The revolt mentioned to forego the coming of Antichrist denotes rather a spiritual defection or falling off from the faith and religion in the Church of CHRIST among her members; not a political revolution of a temporal kingdom or empire, that may happen without sin. In confirmation of the spiritual defection, the Apostle observes to Timothy, (ep. i. chap. iv.) “Now the Spirit manifestly saith, that in the last times some shall depart from the faith.” Not individuals only,



(this has happened throughout every age, and will continue to happen) but moreover kingdoms and provinces will abandon the Catholic Church, and will withdraw their obedience from him whom CHRIST has appointed his Vicar on earth, and the one shepherd of his fold, his Church, the successor of St. Peter, the Pope. This has also happened by the Greek Church, and by others since; continues to happen, and will continue to happen. Yet the Roman Catholic Church, though thus often shaken and threatened, stands with the same firmness and fortitude, as to *faith and religion*, on which it was founded; and she will thus stand till the general revolt or defection come, till the son of perdition start up; and even then, though more or less impeded as to the public and open exercise of it, as it has already happened and been experienced as to that particular in other kingdoms inimical to it, since the time of the Reformation; yet never will the *Sacrifice* be totally abolished, nor the Roman Catholic Church and her religion cease, while this world subsists; and then only cease when the world ceases, to join and complete the Church triumphant in the kingdom of heaven.

Consonant to the foresaid explanation of a spiritual revolt, are the words of CHRIST; "The Son of Man, when He cometh, shall He find, think you, faith on the earth?" (Luke xviii. 8.) as much as to say, He will scarce find faith. Not that faith, or the belief in God and his revealed truths, will fail, as such; nor that his Church will fail; it will then and to the end continue to be Catholic or universal, though many individual members may be seduced, and apostatize. The faith that will be wanting then, more perhaps than in these days, will be (as the Apostle styles it) "faith saving by  
" good

“good works;” as there will be, then a great defection of holiness of life in many members of the Catholic Church. Yet the Church, as to her doctrine, religion, &c. will continue equally *holy* and *Catholic*; holy in her Head, JESUS CHRIST; in her doctrine, and the means to acquire holiness; holy also in her faithful members, (though the “little flock;”) more so in those days, by reason of their severe sufferings for their firm and steady faith in CHRIST, and for his sake. Few, indeed, may be the number of these in the aggregate, comparatively to the number of the wicked and incredulous, as it has unhappily been the case from the beginning. Wherefore, this revolt, defection, and scarcity of faith, will proceed from a partial apostasy in those days from the true Church; not in the execrable sense asserted by Luther and his disciples, viz. that the revolt is a total defection from the true worship of GOD, from faith of revealed truths, and efficacy of the promises of CHRIST to his Church; nor, moreover, that this defection had at his time happened upwards of a thousand preceding years, and had increased and been confirmed by Popes, prelates, &c. the rulers of the Church. This bold, unfounded, bare-faced, and false assertion, injurious to the Church of CHRIST, and blasphemous towards CHRIST himself, could proceed from no other spirit than that of Satan, suggested to his heretical imp Luther, thereby to palliate the crime of his defection. Luther, as observed above, acknowledges his interview with the infernal spirit, and the struggle he felt in his own mind to come into all his Satanical suggestions and schemes. The fact therefore is, that Luther, and such as adopt his opinion as to a past or future general defection from the Catholic Church, faith, and religion, obedience to

the spiritual Supreme of the Church and her rulers, are undoubtedly so many forerunners of the Antichrist to come in the last days, and they pave the way to his coming. “You have heard (saith St. John) that Antichrist cometh; even now there are become many Antichrists.” If any one may now ask, whether this revolt and defection be completed, or remaineth yet to be fulfilled? It is answered, by experience of what is past, and of the state of faith and religion in this present age, it is already in some degree effected, though not yet completed; even as to the partial defection in the Catholic sense above stated. Antichrist is not therefore come.

Antichrist is stiled “the man of sin;” not barely a *sinful man*, for such is the whole race of mankind; but a man enormously sinful, bad, and wicked in a superlative degree. In him will be egregiously the source of all sin, *pride*, to such a consummate height, that he will “exalt himself above all that is called God, or that is worshipped.” Again is he stiled the “son of perdition,” as most deserving of perdition; thus some in holy scripture are named the “sons of death;” thus CHRIST called Judas the “son of perdition.”—John xvii. 12. Antichrist will therefore be a mortal man, not the Devil, but yet his chief instrument and abettor, whose coming is “according to the working of Satan.”—ver. 9.

Another blasphemy of heretics is, their saying that “this man of sin and perdition, that wicked one,” foretold to come, and as described by the Apostle, is no other man than the Roman Pontiff, the Bishop of Rome, and the Head of the Church; and all preceding ones to the present to have been individually Antichrist.



Antichrist. How evidently foreign and repugnant to the description given of him by the Apostle must this their application to the Pope, appear to the unprejudiced examiner, (even to common sense) comparing the one with the other. Besides, the Antichrist, the wicked one, will be one man alone; how then can the whole list of Popes since St. Peter have been either collectively, (now in number 255, succeeding one another in that dignity) or individually, be the Antichrist? It is moreover said of him, "unless he be first revealed;" (ver. 8.) that is, as soon as he is risen and come, doing the wonderful things foretold of him; by which wonderful things he will be manifest to all faithful Christians, and they will know him to be the Antichrist, adversary to CHRIST and to his Church, "like a roaring lion, going round, and seeking whom he may devour," by seducing them from the faith of CHRIST and of his Church: as the coming of CHRIST to judge the world will also be made manifest, and is expressed by the word *revelation*; (*Revelation*, meaning the communication of sacred and mysterious truths by GOD himself, or a "teacher from heaven;) when the LORD JESUS shall "be revealed from heaven with the angels of his power "in a flame of fire, yielding vengeance to them who "know not GOD, and who obey not the Gospel of "our Lord JESUS CHRIST;" consequently nor his Church, where alone the Gospel is truly and duly preached: and that same Gospel denounces, "If he will "not hear the Church, her doctrine, to obey accordingly) let him be to thee a heathen or a publican." Now the Roman Pontiffs or Popes had governed the Church of CHRIST, the Roman Catholic Church, during the long series of fifteen hundred years, before they

they ever heard the reproach and slanderous stigma of Antichrist cast on them, even by the heretics of any preceding times. Martin Luther was the first so bold and scurrilous, that stigmatized the Vicar of CHRIST with the infamous appellation, *Antichrist*; nor did he, till he was, on the ground of his heresy, excommunicated by the Pope, and delivered over to Satan, whom he had before consulted in close conference with him; thus did St. Paul by the incestuous man. And from Satan, did Luther learn to utter his infamous obloquy; as the Jews had learned from their father the Devil, what they uttered against CHRIST himself, “Thou art a Samaritan, and hast a devil.”—John viii. 48.

He is named Antichrist, because averse to CHRIST, to all that is called GOD, and belongs to his worship; an enemy to CHRIST, and to his Church, his religion, and to every individual that bears the very name of Christian; an enemy to GOD, and waging war against Him. Now, what can be more foreign to any preceding Pope, or to the present, than the forementioned epithets, rather stigmas! They who profess openly the worship of the true GOD, who to their utmost promote it by every means, many of them have maintained it at the cost of sufferings and life: notwithstanding, heretics, after their usual manner of rancour, stigmatize it a false worship, abounding with superstition, even idolatry.

A figure of Antichrist to come was Antiochus the Illustrious, of whom Daniel foretold; “And he shall be lifted up, and shall magnify himself against every GOD; and he shall speak great things against the GOD of GODS.”—ch. xi. 36. Certainly again, not any one of these doings can with the least shadow of similarity, even of decency and common sense, be applied and stamped

stamped on the Roman Pontiff. May not the application be styled barefaced imposition, scurrility, and impudence! Such are also the like cast, now-a-days, by evil-minded opponents. Such again is that, inferred from the words of the Apostle, describing *Antichrist*; “He sitteth in the temple of God;” (2 Theff. ii. 4;) because the Pope, sitteth in the chair of St. Peter, or of Rome. Their ignorance, rather rancour, blinding them as to the meaning of the word *chair*, by which it is only meant, that he holds the supreme power, authority, and dignity, in the Church of CHRIST, as *the chair of Moses* was in the Old Law; not that he sitteth in the temple of GOD, or in the very material Church at Rome, as GOD, there to be adored as GOD, in the manner that the *Antichrist* will usurp adoration. Such is the common phrase expressive of authority, of kings sitting on their royal thrones, of judges, of chancellors, &c.

Again; ignorance and rancour vent the venom of mind and heart, on the remark of the Apostle, saying, “The mystery of iniquity already worketh.”—Ver. 7. It indeed worketh already, in the manner described above, by heretical and schismatical forerunners of Antichrist, as it were by stealth and degrees, working on the minds of ignorant and simple people, to set them against the Roman Catholic Church, by fallacious interpretation of *human persuasion*. But to the coolly-reflecting unprejudiced Protestant, all such arguments and deductions will appear futile, insignificant, groundless. Such-like emissaries of Satan were not wanting in the times of the Apostles. Among others, Hymenæus and Alexander, “Whom (the Apostle saith) I have delivered up to Satan, that they may learn not to blaspheme.”—1 Tim. i. 20. “And their speech spreadeth like a canker,  
“ of



“ of whom are Hymenæus and Philetus.”—2 Tim. ii. 17. Such again were the Gnostics, Marcionites, &c. in every age; and in the sixteenth century, Luther, the arch-reformer. In him, it may justly be said, the “ mystery of iniquity,” of his iniquity, began to work, and worketh still in these days by the followers of his pernicious heterodox and destructive doctrine, in opposition to that of the Roman Catholic Church, in different articles of faith and worship, specially the Sacrifice of the holy Mass, as noticed throughout preceding pages, thus paving the way to the coming of the great and singular Antichrist. St. John confirms this in the strongest terms: “ My little children, as you have heard that Antichrist cometh; even now there are become many Antichrists. And every spirit that dissolveth JESUS CHRIST, is not of God; and this is Antichrist. And he is now already, in the world.”—1 Ep. ii. 18.; iv. 3. And finally, the Apostle, speaking of Antichrist, says, “ Whom the LORD JESUS CHRIST shall kill with the spirit of his mouth, and shall destroy;” and an end put to the world, and to all that is in it, consumed by a general conflagration.

§.—*The Sacrament of the Lord's-Supper in the Reformed Church.*

To the members of the Reformed Church the writer addresses himself in this one essential point of the Christian faith, by the Roman Catholic Church. If in any point he may deviate from the truth of their Catechism or Liturgy, he means not to do it with the least reflection, calumny, or reproach; but merely to state the tenets of the one and the other Church, leaving it to themselves

to judge the right and the wrong; where both are so contradictory, both cannot be right.

Your Church having at the Reformation rejected the holy sacrifice of the Mass; [see p. 77, &c.] consequently, you also reject the belief of the real presence, in the blessed Eucharist, or Sacrament of the body and blood of our LORD JESUS CHRIST, under the appearance only of bread or of wine. Such is the tenet of the Roman Catholic Church, on the ground of CHRIST'S own words before and after his last supper; called the LORD'S-Supper. Before it, He says of himself, "I am the  
" living bread which came down from heaven! If any  
" man eat of this bread, he shall live for ever; and the  
" bread that I will give is my flesh; and except you eat  
" the flesh of the Son of Man, you shall not have life  
" in you."—John vi. 5. And when at his last supper, He held the bread in his sacred and almighty hands, and blessed it, He said, "Take ye, and eat; this is my  
" body." In like manner He said of the wine, then in chalice, which He also held in his hands; "Take ye,  
" and drink ye all of this; for this is my blood."—Matt. xxvi. Divine words of divine power, consequently operating and effecting what they announce, viz. the reality of his flesh, or body, and blood; and from his preceding words, "unless, &c." enjoining the necessity of eating it, by receiving it in the sacrament, or outward signs of bread and wine, under which He then operated his real presence, and instituted it not only a sacrifice of  
" my body, which is given for you," and of "my  
" blood, which shall be shed for you;" (Luke xxii.) but, moreover, a sacrament, by which you may "eat  
" my flesh, and drink my blood," that you may have life (spiritual life of the soul) in you. Wherefore, by  
the

the power which CHRIST then conferred on his Apostles, and commanded them to exercise, by saying to them, "Do this:" a power to continue with their successors, as long as his Church continued; the Roman Catholic Church accordingly continues to exercise it, at the holy sacrifice of the Mass; which sacrifice, as you have ejected and rejected from your Liturgy and Church; also, the power committed to his Church. Judge ye yourselves, and decide with respect to the veracity or falsity of your tenet.

The tenet of the Roman Catholic Church is, that the bread and wine set on the altar, previously to the consecration, is truly bread in substance, and the wine truly wine in substance; but that in the instant the priest has uttered the consecrative words of CHRIST, over the one and the other, the one and the other become the real body and blood of CHRIST in substance, and that nothing remains of the substance of either bread and wine; yet bearing to the eye only the appearance of the one and the other. The consecration, hallowing, or the effected change into the body and blood of CHRIST, and of real presence, is done by CHRIST himself by his divine power; though in the person of his minister the priest, as substitute, acting by delegated commission and power from CHRIST, and as in his person, and by CHRIST's own words, "This is my body, this is my blood." In that very instant CHRIST becomes truly and really present; body and blood substantially, soul and body, divine and human nature, spiritual, immortal, and living, God-Man; Man-God, as He is in heaven.

The Reformed Church teach by their Catechism, that the inward part or thing signified by the outward part of their sacrament; viz. the bread and wine, is the  
body



body and blood of CHRIST, "verily and indeed." The word *verily* in etymology implies, in truth, really, certainly; *indeed* implies in reality, in truth, in verity. In this manner or state, the same Catechism teaches, the faithful of their Church, take from the hand of their minister what he reaches to them, what they take and receive from him, and what they eat, and what they drink; yet they deny the *real presence* of CHRIST, his body and blood, in the sacrament of the blessed Eucharist, professed and taught by the Roman Catholic Church! May it be asked them, is there not a contradiction in terms? He is, and He is not? It is verily and indeed, and it is not verily and indeed? How to reconcile the contradiction? Can common sense and reason compass it? They must therefore confess either He is, or He is not, truly and really, or verily and indeed, present: theory and practice are not consistent. May it not be compared to the following action? You reach to me a more than common, and in a manner a sacred, token of your kindness and friendship; and bid me keep and use it occasionally for your sake, and in remembrance of you. I accordingly take and receive it from your hand; I use it occasionally, and at the time I bear the remembrance of your kindness, and of what you did for me in your lifetime. The thing is still the very material thing you gave me, not in the least changed; and what you meant it should signify to me, is only in my grateful mind and remembrance, as it were spiritually; nothing really, verily, indeed existent; it is a nonentity in fact. Such seems to be the sacrament you receive; an action merely representative and commemorative of what CHRIST did, but not a *receiving* of what He really gave, and with the assurance and certainty of the reality,

"This

“ This is my body, this is my blood.” Wherefore your sacrament must consist in, as to what you receive, verily and indeed, bread and wine as to the substance; yet at the same time only spiritually as his body and blood, in mind and mental remembrance and commemoration merely of the external action that CHRIST did at his last supper; accordingly as He said, “ Do this in remembrance of me.” This seems to be the reality of your sacrament, by your Catechism; and the manner of performance according to your Rubric, not on an altar, but on a table, set for the purpose in the body of the Church, the bread and wine set on it, the minister standing on the north side of the table, barely laying his hand on the bread and wine, and then only repeating over them the passage from holy scripture relative to what CHRIST did; (Matt. xxvi. Luke xxii.) without any blessing, or proper consecration of the elements or matter, viz. bread and wine. You then term them *consecrated*, merely as appropriated to a holy use; but not in the sense of the Roman Catholic Church, of conversion or change of one state into another, the change of the substance of the bread and wine into the real substance of CHRIST’s real and true, spiritual, immortal, and living body and blood; Himself operating the marvellous change, by his own divine power, and the priest acting only by commission, delegation, and ministry of power. “ By the LORD this is done; and it is wonderful in our eyes.”—Ps. cxvii.

This defect in your Church and doctrine, with respect to this marvellous mystery of the real presence, or of transubstantiation, arises from different causes. 1. Allowing it to be (as the Roman Catholic Church does) a most miraculous change, and firmly believed by divine faith;

faith; why you do not believe it, is because of your want of that faith. Hence, to you may be applied the words of CHRIST, as to his working miracles, "He wrought not many miracles there, because of their unbelief."—Matt. xiii. 58. "Why could not we cast out devils?" his disciples asked Him: He replied, "Because of your unbelief;" (Ibid. xvii. 20.) And "He could not do any miracle there;" (not for want of power on his side, but for want of due disposition on thiers.) "and He wondered, because of their unbelief."—Mark vi. 6. Here I repeat to you an aphorism, I at first recommended on the perusal of these tracts, viz. Faith is a gift of God, and we shall never understand that which we must believe, unless we first believe that which we do not understand. Again; when reason, to which you trust too much, is much offended by any particular dogma of faith, or act of worship, she is but too apt, in the midst of her disgust, to reject the whole. Again; it is an error to attempt to explain, and reconcile to sense and reason, the very mysteries, that the first principles of religion teach us are incomprehensible, and of consequence neither objects of sense nor reason.

A second cause of your defect, and of your incredulity, is confining your faith mostly to your own private sense and reason; believing only those points of faith that come within their reach, and seem to be consistent with them; though here you contradict yourselves with respect to your faith or belief of the incomprehensible mysteries of the Unity and Trinity of God, and the Incarnation of the Son of God, &c. A third cause is your violent opposition to your ancient Church, the Roman Catholic, and her doctrine, with such groundless prejudice as not to give her doctrine a cool and serious reflection,



reflection, by enquiring into it, searching the truth, and begging by earnest prayer the Father of Light, and the Giver of every good and best gift, the gift of his divine faith. “Ask, and you shall receive; seek, and you shall find, &c.” saith CHRIST. . A fourth cause, it may be said, is, your reading the Holy Bible in an improper manner, and such translations that have been corrupted and falsified, through mere prejudice to the Roman Catholic doctrine; added to this, the liberty every individual takes to interpret and explain it, as may coincide with his own idea, apprehension, or conceit.

The Roman Catholic Church professes (as you do) this sacrament to be a commemoration of what CHRIST did at his last supper; yet by no means inconsistent with, but more expressive of, the reality of what He did, giving his very body and blood for the food and nourishment of the soul, not concomitant with real bread and wine, but solely under the appearance of them externally to the corporal and human eye. Hence, how unjustly, scurrilously, not to say with blasphemy, at least with calumny, do some of your members brand Roman Catholics with superstition and idolatry, when they kneel before the blessed Sacrament, bow down and adore. What is it you adore, when you kneel before the bread and wine set on the table. This your rubric terms consecrated bread and wine, (such they may be, in one sense, as devoted to a well-meant holy use) and before these you kneel; yet we do not brand you by so doing with idolatry; though, if you believe not CHRIST to be really there present, may there not be greater ground to cast the aspersions on you, than you have to do the like on the Roman Catholics, when some of you are even so prejudiced as to assert, they adore their *wasen God*? Shameful this to be said. To

To be observed: At the commencement of the Reformation in this nation, the rubric of the Liturgy ordained that the minister should take into his hands (as CHRIST did) the bread and the wine; moreover, form over each the sign of the cross, at the word *blessed*; but in process of time this was dropped, and is now disused. And the sacrifice being rejected, consequently the sacrament of the blessed Eucharist, or the *real presence*, is also rejected.

The Reformed Church calls this rite, (as also the Roman Catholic Church does) the *Holy Communion*. But this they ground on a misrepresentation of St. Paul's words, (1 Cor. x. 16) "The chalice of benediction which we bless, is it not the communion of the blood of CHRIST? and the bread which we break, is it not the partaking of the body of the LORD?" The communion of which the Apostle here speaks, bears a two-fold relation; the first relates to that which they receive, who receive the holy Communion, viz. the real body and blood of CHRIST Himself, God and Man, whom He communicates to them to be the food of their souls; so that they may then say as the Apostle, "I live now, not I, but CHRIST liveth in me; consequently, to those words of CHRIST, "He that eateth my flesh, and drinketh my blood, abideth in me, and I in him."—John vi. 57. "Thus united in the flesh of CHRIST, they make one body, members of his flesh, one with CHRIST; (St. Chryl. Hom. xlv. in Jo. St. Cyril;) not by faith, love, and spirit only, but so that it maketh CHRIST corporally dwell in us, by communicating his flesh. By the holy Communion we are united to JESUS CHRIST by an immediate union; He incor-

porates

"porates Himself really in us, and incorporates us in  
 "Himself, and we become the substance of JESUS  
 "CHRIST"—Id. Hom. ad Pop. And St. Leo ex-  
 presses thus, "The grace of the holy Communion con-  
 "sists in a blessed annihilation of the terrestrial and  
 "carnal man, in order to assume the strength and vi-  
 "gour, the spirit and sentiments, the life and actions,  
 "of the heavenly Man, who is JESUS CHRIST. We  
 "pass into the nature of the food we then receive,  
 "we communicate with and partake of all the proper-  
 "ties and the precious food that incorporates and  
 "incarnates itself in us, is GOD made man for us."  
 By the holy Communion we put not on or are clothed  
 with JESUS CHRIST, as the Apostle saith, with respect  
 to baptism, (Rom. xiii. Gal. iii.) because the garment is  
 "only exterior, and it changes us not into its substance,  
 "as the holy Communion does." The second relation  
 regards the communicants, who by the holy Communion  
 receive, every one, one and the same body and blood  
 of CHRIST, all become united members of CHRIST,  
 united to Him, and united to one another, become all  
 as one body, and the "body is CHRIST;" and as strict  
 an union and communication is made between the united  
 in one faith, in one hope, and in one heart, as there  
 is an union between the members of a human body.  
 All have the same view, to worship GOD "with one  
 "mouth, and with one heart;" all to arrive at eternal  
 life, and to help one another towards obtaining it. This  
 second relation corresponds to the article of the Creed,  
 "The communion of Saints."

Now, as the Reformed Church rejects the sacrifice of  
 the Mass, where, and by which only, CHRIST works  
 the miraculous change, and is given to us his real  
 flesh,



flesh, body, and blood, they consequently deny this his real presence; they therefore, by a necessary sequel, do not receive Him in their Communion. Their Communion, therefore, cannot be more than as an exterior garment, or a bare external action, commemorative of the external action of CHRIST at his last supper, but not effective of what He did by the change; and moreover by their rubric requiring always two or three or more to receive, at one and the same time, and none singly, not even the minister, nor any sick individual: their Communion in that respect is only an external token of mutual charity, or Christian brotherly love and union. In a word, it is at the most *impanation*, (the Lutheran doctrine) believing the body of CHRIST subsists with the species of bread in the sacrament; or as their Catechism and rubric express it, material bread, without any reality of body or flesh subsisting with it; but only signified as the inward part, by the outward part; (see Cat. ;) yet, it is thus expressed, “The body and blood of CHRIST, which are verily and indeed taken and received by the faithful.” Now, how to reconcile the seeming contradiction. CHRIST’s body and blood are verily and indeed there, and CHRIST’s body and blood are not really there; for *verily* and *indeed*, in grammatical sense, mean, *in verity, in truth, certainly*; and *indeed* implies *in reality, in truth, in verity*.

As to the Reformed Church not admitting private communion, or of a single person, not even of the minister; or under one kind only, on the ground that communion cannot be, nor subsist unless there be a society of several persons, is a groundless gloss of the word *Communion*; and that the priest in his ministry at the altar, receiving under both kinds, is defrauding the laity

of the cup: this kind of asperision proceeds from want of true faith with respect to the blessed Eucharist as a sacrifice and a sacrament; and from their not distinguishing between points of faith and of discipline; which last, the Church may, by her authority, ordain or dispense with, accordingly, as judged most proper. Wherefore, N. N. only believe the essential, viz. the real presence of “This is my body, this is my blood; and the bread that I will give is my flesh,” (John vi.) then you will understand the rest; “All things are possible (faith CHRIST) to him that believeth.”—Mark ix. 22. “I wished, and understanding was given me; and I called upon God, and the spirit of wisdom came upon me. And I chose to have her instead of light, for her light cannot be put out.”—Wisd. vii. “I asked, and it was given me; I sought, and I found; I knocked, and it was opened to me.”—Matt. vii. [See Address and Prayers, *ibid.* p. 131; and at the end.]

### *§ Justification by Faith.*

It has been observed in preceding pages, that from the time of the Reformation, and in consequence of it, almost innumerable sectaries and sects have arisen. Whence the cause? In a great measure from this, viz. the unrestrained liberty and prerogative every individual assumes to interpret the divine law of the Gospel, and of the Christian Catholic Church, according to his own private opinion and judgment. Whether learned, unlearned, bishop, minister, sexton, mechanic, tailor, tinker, or cobbler; provided only he can read the Bible, this suffices to enable and authorize him to understand it, and to explain the sense. Hence is it that the first reformers

reformers have split into so many dissenting sectaries, as are witnessed throughout this nation, perhaps nowhere more so. Not any one of them all can therefore, in point of Christian Catholic doctrine and religion, as divine worship, be any thing more than a society of men adoring and worshipping the DEITY, on the ground of *human persuasion*; the persuasion or dictate of this or that individual *sectary*, whose doctrine they adopt, adhere to, and follow, as the rule of their faith and religion. Not so does St. Paul teach, nor the Church of CHRIST, the Catholic Church: “My speech, (the Apostle says, also the Catholic Church) and my preaching, was not in the “persuasive words of human wisdom: our preaching “was not to you, it is and it is not; for the Son of “GOD, JESUS CHRIST, who was preached among “you by us, by me, &c. was not it is and it is not,” (as this or that individual may of himself hold forth and teach his doctrine, dissenting the one from the other) “but it is now in Him; and our preaching in “the shewing of the Spirit, and of the power, (of GOD “and his divine spirit) that your faith might not stand “on the wisdom of men, but on the power of GOD.” —1 Cor. ii. 4, 5; 2 Cor. i. 18.

But in the Reformed Church, it stands evidently on “the wisdom of men;” on the persuasive words of this or that individual’s private interpretation. It has no fixed standard of faith, religion; no sterling interpretation of holy scripture, stamped by approbation and authority of the Roman Catholic Church. Her members are “tossed to and fro with every wind of doctrine, “by the wickedness of men; by cunning craftiness, by “which they lie in wait to deceive.”—Ephes. iv. 14.



The Reformed Church pretends not to claim the sole authority of interpreting holy scripture. Whereas the Roman Catholic Church claims it, and is entitled to it by the authority of CHRIST. “Go, (He said to his Apostles) and teach all nations, and the *Papacle* will teach you all truth;” (not meaning “vain secular sciences, or to know times or *moments*,” &c. Acts i.) but such truths as are necessary to eternal salvation, and to ruling the Church: and to this purpose is the spirit of understanding given, viz. to interpret holy scripture. This spirit St. Paul means, when, among other divine gifts, he mentions *Evangelists and Doctors*, who are in the New Law the prophets and scribes to explain the law, “holy men inspired by the Holy Ghost.” By analogy: Is any national law enacted and commanded to be observed as the standard rule, left to the private interpretation of every individual? Are not special judges, lawyers, counsellors, &c. appointed to the purpose? Do not individuals seek from them the sense and right understanding of the law? Whereto would the law serve, if every individual was allowed to interpret it, and to act according to his own sense and interpretation? From such private interpretation has arisen, among other errors, that of a late sect of the last century, as to *faith* in JESUS CHRIST, the universal Redeemer of mankind, and confidence in his merits; that this alone is sufficient to the *justification* of the sinner, and to eternal salvation. This persuasive opinion of theirs is different from that of the Reformers, viz. teaching “faith without works” to be sufficient. The opinion of this late sect seems to be, that provided a person lead a tolerably moral life, and even a vicious life; yet is he justified, and will be justified

justified before God, even in the extremity of life, through the merits of JESUS CHRIST, if he only believe with a firm confidence, that the sufferings, death, and the merits of them, be imputed to him; that thence he may be secure of eternal salvation, on that ground alone. On this erroneous opinion they delude their disciples by their enthusiasm, even at the extremity of life, by their assurance of eternal happiness with their Redeemer; by confidence alone that they are justified before God, on the ground of their Redeemer's merits being imputed to them. Such is their false, ill-grounded, presumptuous, erroneous faith and doctrine. To such preachers may be applied the words of Ezechiel, against the false prophet and prophetess, that deceived the people with lies; (chap. xiii.) "Son  
" of man, thou shalt say to those who prophesy out of  
" their own heart, Wo to the foolish prophets, that  
" follow their own spirit. They were like foxes in the  
" desert, they see vain things, and they foretell lies,  
" saying, the Lord saith, whereas the LORD hath not  
" sent them, and they have persisted to confirm what  
" they have said. Have you not spoken a lying divi-  
" nation? whereas I have not spoken. Therefore, be-  
" cause you have spoken vain things, therefore behold,  
" I come against you, saith the LORD God, because  
" they have deceived my people; and thou son of man,  
" say, Thus saith the LORD God, Wo to them who  
" sow cushions under every elbow, and make pillows  
" for the heads of every age to catch souls; and when  
" they caught the souls of my people, they gave life  
" to their souls:" that is, they flattered them with  
promises and assurance of life, peace, and security of  
eternal salvation, instantly at their breathing forth their  
last



last vital breath. How apposite to the principles and dogms of this peculiar sect the present application is made by analogy, any person the least acquainted with them may clearly decide.

§. *Faith alone not sufficient to Justification.*

With respect to man's justification in the sight of God, and as to the mysteries of the Christian faith and religion, St. Paul with emphasis cries out, "O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways? For who hath known the mind of the LORD? or who hath been his counsellor? Or who hath first given to Him, and recompence shall be made him?"—Rom. xii. Wherefore it is not here meant to enter on a close and minute disquisition of the *how* a man can be just, or is just, and without reproach, before God? With the Royal Prophet, every individual of mankind, however holy and just he may be, may pray the LORD, "Enter not, O LORD, into judgment with thy servant; for in thy sight no man living shall be justified:" (Ps. cxlii.) and as Job saith, "Indeed I know it is so, and that man cannot be justified compared with God."—Chap. ix. 2.

Declining then scholastic and controversial discussion of the word and sense of *justification*; suffice it to say, that by the *justification* of man in the sight and judgment of God is not meant merely a deliverance from the guilt of offence, incurred by the transgression of the law of God; in the manner a criminal may be acquitted and delivered from the guilt with which he may be charged, on his transgression of a national law, by a  
national



national judge. A criminal acquitted at this tribunal, from the guilt charged on him, is acquitted either through default of proper witnesses, or other circumstances; thus he is declared innocent of the crime, and freed from guilt. But all this is only external, and in the eyes of the world, and his justification is imputed to the clemency of the judge, or to other circumstances; while the intrinsic guilt (supposing him to have been really guilty) abides still by him, within his conscience and heart. Thus his justification is merely imputative. Such is the justification of a sinner, in the opinion and doctrine particularly of a certain sect dissenting from and opposing the doctrine of the Roman Catholic Church.

These sectaries seem to hold, that the justification of a sinner in the sight of God consists barely in an *imputative justification*, only imputed to him; not in a real and intrinsic justification, by which from a sinner, upon his true and sincere repentance from the heart, he becomes truly and really just before God. This is their error, like all others, proceeds from their own private interpretation of holy scripture. The scriptural passages on which they ground the present dogm of justification, are these of St. Paul: “The justice of God, by faith  
“ in JESUS CHRIST, unto all and upon all that believe  
“ in Him, justified gratis, &c. to the shewing of his  
“ justice for the remission of former sins.” And Again;  
“ A man to be justified by faith, without the works of  
“ the law.”—Rom. iii. 22. “ To Abraham faith was  
“ reputed to justice.”—iv. 9. “ To him that worketh  
“ not, yet believeth in Him that justifieth the impious,  
“ his faith is reputed to justice, according to the pur-  
“ pose of the grace of God.” And as David also  
terms the blessedness of man to whom God reputeth  
justice

justice without works, "Blessed are they whose iniquities are forgiven, and whose sins are covered, and "to whom the LORD hath not imputed sin."—iv. 6. To be noticed here, (by the by) the opponents, in order to corroborate their doctrine, mistranslate the Greek word *λεγει* *describeth*, instead of *termeth*; as if St. Paul meant thereby to describe only or define the whole nature, properties, &c. of justification, as consisting in nothing more than in a remission of sins; but not that a man was *just* by any intrinsic and inherent grace and justice bestowed on him by GOD, grace and justice actually and really existing in man, and rendering him a truly *just man*; in the manner Abel, Noe, Job, Zachary, and Elizabeth, Joseph the spouse of the blessed Virgin Mary, Simeon, and many others, are throughout the holy Bible named just, and some declared such by GOD himself, consequently were such in the sight and judgment of GOD.

On these and such like passages, of their own private interpretation, paying no deference to that of the holy Fathers and Doctors of the Church of CHRIST, they ground their erroneous justification. They pay not attention to the gracious promise of GOD, viz. "Be converted to me with your whole heart, &c. then come, saith the LORD, and if your sins be as scarlet, they shall be made white as snow; and if they be red as crimson, they shall be made white as wool."—Joel, Ezek. Jer. i. 16. By these last words it cannot certainly be meant that the sinful fact, or the actual sin of an adulterer, fornicator, murderer, thief, &c. shall become white as snow and wool; that is altogether inconsistent with common sense and reason. It must therefore mean that the sinful man himself, as to his soul,



soul seated under and stained with the guilt of sin, shall, on a true and sincere repentance from the heart for the sins committed by him, and on the conversion of his heart to his offended God, his soul shall become, in the sight and judgment of God, then reconciled to Him, white, pure, and innocent, as if he had not sinned, that is *just*; according to that saying of the LORD, “I will forgive their iniquity, and I will remember their sin no more.”—Jer. xxxi. 39. And the Royal Prophet thus prayeth the LORD, (Ps. li.) “Wash me yet more, O LORD, from my iniquity, and cleanse me from my sin. Wash me, and I shall be made whiter than snow.” In whose sight and judgment? Not of man, nor in an external and corporal sense; but in the sight and judgment of God, by sin before offended, but now reconciled to the sinner by his repentance; and by internal and inherent justice restored to him by God, justified by God, and rendered truly just; (not merely, as in the opinion of sectaries, by a faith, believing that the justice of CHRIST is barely imputed to man, as an external thing may be applied to a corporal wound) because of the justice of God, and his Spirit that then dwelleth in the soul of man, (Rom. viii.) and is actually there inherent; and “the spirit liveth, because of justification;” (ibid.) and he becomes truly a *just man*, in the sight and judgment of God; and moreover, the justice becomes his own justice. Yet doth he receive both the cause and effect from God, through his pure and gratuitous gift of mercy and goodness, and he holds both of the same Giver of every good and best gift. “Oh, the depth of the riches of the wisdom of God! How incomprehensible!” &c. Hence, erroneous is the opinion and



and doctrine of sectaries making the justification of man consist in an imputative justice, merely external to the soul, but not affecting it internally and really; that the justification is effected solely by a strong belief and confidence that the merits of JESUS CHRIST are imputed, that is, reckoned, to man towards justification, but that his justification does not belong to him; in a word, that he is not truly and really justified and just in the sight and judgment of GOD. By this imputed justice of CHRIST, they blindly and erroneously buoy up their disciples under the guilt of sin, even at the extremity of life. “Only believe, only trust that CHRIST imputes to you, reckons to you, his mercy and merits, and you may ascertain your eternal salvation.” Whereas St. Augustine saith, “The grace of CHRIST does work our illumination and justification inwardly also, and maketh us just, renewing the inward man by the divine spirit, and regeneration of grace.”—De Pæn. Mor. lib. i. c. 9, 10. Accordingly, the Apostle saith, “The charity of GOD is poured forth in our hearts by the Holy Ghost, who is given us.”—Rom. iv. 5. If then GOD vouchsafe to pour into, and let his divine love flow and abound in our very hearts, and He give his divine spirit to our souls; our very heart and soul must certainly be just and justified by an internal and inherent justification, which alone can effect an unfeigned shew of the same by a truly Christian life: after the like manner as an infant newly born under the guilt and stain of original sin is by the sacrament of baptism delivered from the guilt and stain, is justified and becomes just by internal and inherent justice; so pure, so innocent, so white, as if the infant had never been under the guilt of original sin.

Wherefore, to the false justification of sectaries, by faith alone of the imputative justice, may be applied the threat of the LORD: "If they shall say, (to those whom they repute just by their erroneous doctrine) Believe only, and you shall live, (and most certainly go to heaven;) and he confiding in such justice (imputed only) commit iniquity, all his justice shall be forgotten, and in his iniquity, in the same he shall die."—Ezek. xxxiii. 17.

To state now the faith and doctrine of the Roman Catholic Church relating to justification: the Catholic Church teaches, there is a twofold justification; viz. the first, when an infidel or unbeliever is converted to the true faith and Church of CHRIST. This first justification, and step towards the real justification, is consonant to what St. Paul teaches, (Rom. iv. 5). "To Him that worketh not, yet believeth, his faith is reputed to justice." Again; "I was found by them that did not seek me, I appeared to them that did not ask me."—ch. x. 20. Thus, this first justification is wholly of the grace of GOD, nothing proceeding of our desert or merit; because none of all our actions preceding this justification could merit or justly procure the said grace of justification; "not of works, but of Him that calleth."—ch. ix. 12. It is said, "through faith," because faith is the beginning, the foundation, and root of justification; and the first of all virtues; as without that, "it is impossible to please GOD." Yet this faith is also a pure gift of GOD. Similar to this conversion of an infidel to the faith of CHRIST is the conversion or change of life of a wicked Christian.

To be observed here; that the word *reputed*, used by St. Paul, does not lessen the reality of justice, as though



it was only reputed or reckoned justice, and not real and indeed; but it means, moreover, that God judges and regards it as the real justice of man. This justice may be reckoned threefold; viz. the *justice of God*, as that which God giveth through CHRIST, by the different virtues, his gifts, faith, hope, charity, &c. 2. The *justice of CHRIST*; “But of Him (God) you are “in CHRIST JESUS, who of God is made unto us “wisdom, and justice, and sanctification, and redemption.”—1 Cor. i. 3. 3. *Justice of faith*; that is, a gift of God, by which we firmly believe, with reference to eternal life, and to our justification in this life previous to it, whatever truths God has revealed to his Church; and in particular the primary and fundamental articles of the Christian religion, viz. the Unity and Trinity of God, the Incarnation of God the Son, passion and death, the redemption, of mankind, &c. &c. Yet the whole of this faith will not suffice to eternal salvation without the second justification; inasmuch as this first justification is of mere grace, without merit on our side.

The second justification consists in an increase of the former justice, in which he that is in the grace of God advances by doing different good works; these good works are so many *justices*, by which he becomes truly and indeed just before God by an inherent justice, even the friend of God. “You are my friends, if you do “the things that I command you.”—John xv. 14. And, “He that is just, let him be justified still; and, that is “holy, let him be sanctified still.”—Apoc. xxii. 11.

It is thus that the faith of the first justification, perfected by the second of good works, is the meritorious cause of greater and greater justice, and of the reward of eternal salvation from God; “who will render to “every



“ every man according to his works ; glory, honour,  
“ incorruption, and eternal life to the just ; wrath, indig-  
“ nation, tribulation, anguish, and eternal death to the  
“ unjust, or wicked.” For, “ not the hearers of the  
“ law are just before GOD, but the doers of the law are  
“ justified ;” (Rom. ii.) and, “ Not every one that  
“ saith to me, LORD ! LORD ! have we not prophesied  
“ in thy name ! Have we not believed and taught, that  
“ Thou art CHRIST the Son of GOD : ” Have we not  
preached to men, and taught them to lead moral good  
lives ? to refrain from drunkenness, swearing ; to observe  
the sabbath-day ? Have we not taught them to place  
their confidence in all thy doings and merits for them ;  
and in thy gracious good-will to impute to them jus-  
tice ? Thus say those sectaries ! But what is the reply  
to their false doctrine of imputative justice only ? ” other  
than, “ Thou sayest I am rich, and have need of nothing ;  
“ (of my own justice ; the justice of CHRIST my Re-  
“ deemer only, if imputed to me, will suffice ; ) and knowest  
“ not that thou art wretched, and miserable, and poor,  
“ and blind, and naked,” if thou hast not thy own real  
and inherent justice. “ I know thy works, that thou  
“ hast the name of being alive ; and thou art dead. I  
“ find not thy works full before my GOD. I have  
“ against thee a few things, because thou hast there  
“ them that hold the doctrine of Balaam, who taught  
“ Balac to cast a stumbling-block before the children  
“ of Israel. I counsel thee to buy of me gold fire-  
“ tried ; (true and divine faith, true and real justice)  
“ that thou mayest be made rich,” by the richness of  
GOD and CHRIST, own justice inherent in thy soul,  
“ that thou mayest be clothed with it.”—Apoc. ii.  
and iii.

Notwithstanding

Notwithstanding our justification by this two-fold justification; yet the whole of the one and the other, by *faith, justice, and merits*, is the pure gift of God, and proceeds of his grace, the free gift of his divine bounty, not due to us; by which He enables us “both to will “and to act” accordingly; “for it is GOD (saith the “Apostle) who worketh in you both to will and to “accomplish, according to his good will.”—Philip. ii. And the good works done by man in the secondary justification, though done by man through the gracious favour and grace of God, and therefore his gifts and his works; yet notwithstanding are the works of man, inasmuch as God, through the same mercy and goodness, makes them over to man, the doer of the works, as the own works of man; and the reward which God bestows on them, He bestows as due to man both for *justice* and merit of man. Hence, St. Paul says of himself, “By the grace of GOD I am what I am;” and, writing to Timothy after he had announced to him, “I “have fought a good fight, I have fulfilled my course, “I have kept the faith;” he adds, “as to the rest, “there is laid up for me a crown of justice, which the “LORD the just Judge will render to me in that day.” —2 Tim. iv. Hence, it is evident, that the good works of the just are truly and properly meritorious, and fully deserving and worthy of the reward due to them as such; and as the works of the just man himself, or his own works, himself being internally and really just, by justice inherent in him; yet by and with the justice of God. Hence, St. Augustine observes, “GOD, of his infinite “favour and mercy, becomes a debtor to man; and heaven is the due and just stipend, crown, or recompense, “which God by his justice oweth to such persons working

“ing

“ing by his grace. For He renders, or repays heaven,  
 “as a just Judge, and not only as a merciful Giver;  
 “and the crown which he pays is not only of mercy,  
 “or favour, or grace, but also of justice.” It is by his  
 merciful favour and grace that we work well, and merit  
 heaven; it is his *justice*, that for these merits he gives  
 a crown correspondent in heaven; and he expresses both  
 briefly in these words; “How should He repay as a just  
 “Judge, unless He had first given as a merciful Father?”  
 —Lib. de Gra. et Lib. Arb. c. vi. “And God, when  
 “He crowns our merits, crowns his own gifts, and our  
 “works done by his grace.”

To be observed here; that the good works a man  
 may do preceding the fore-mentioned first and secondary  
 justification, though they suffice not to eternal salvation,  
 yet they are preparative towards it, and conducive to-  
 wards the grace of justification, first and second; and as  
 such, they are prevalent with God to show and to extend  
 his mercy towards the doer of them; an instance of  
 this, is the Centurion Cornelius’s conversion, and that of  
 the Eunuch. St. Peter was directed by God to go to  
 the former, and St. Philip to the latter; that by the sa-  
 crament of Baptism conferred on each of them, they  
 becoming Christians, and knowing CHRIST, believing  
 in Him and in his Church, their good works might  
 become meritorious, and themselves *just*, by the like  
 good works of justice, done in the grace, faith, and  
 justice of God. “I will have mercy on whom I will  
 “have mercy, and I will show mercy; so then it is not  
 “of him that willeth, nor of him that runneth,” (that  
 is, by any first will, power, or strength of his own, ab-  
 stracted from the grace of God; for, “we are not  
 “sufficient as of ourselves, to think any thing) but of  
 “God



“God that sheweth mercy.”—Rom. ix. 15. Of the former of these converts it is related, (Acts x.) the men (Gentiles) that were sent to fetch St. Peter, said to him, “Cornelius, a centurion, a just man, (then such in their opinion, as the present sectaries may be) and one that feareth God, (as a Gentile, and now having an inceptive faith in Him, a glympse, as it were) having a good testimony from all the nation of the Jews.” And Cornelius, speaking of himself, says to St. Peter, “I was praying in my house, and a man (angel) said, Cornelius, thy prayer is heard, and thy alms, &c.”

Thus may God grant, that those sectaries may, by their good works, obtain the mercy and grace of God; that by divine faith and true justice, their good works may be full, and pleasing, and acceptable to God, and they receive the reward of eternal happiness in heaven. *Amen.*

However, the Roman Catholic must not hence presume on his faith with good works, nor his justice with which he is just in the sight of God, with the justice of God through CHRIST, just indeed by inherent and internal justice; no more than the sectary can presume on his false imputative justice. For to the just Roman Catholic the threat of God, by the Prophet Ezekiel, also bears reference; “The justice of the just shall be upon him, and the wickedness of the wicked shall be upon him; but if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment and justice, living he shall live, and shall not die in his iniquity, which he hath wrought; he shall live. But if the just man turn himself away from his justice, and do iniquity; shall

“ shall he live? All his justice which he had done shall  
 “ not be remembered, in the prevarication by which he  
 “ hath prevaricated; and in his sins which he hath  
 “ committed, in them he shall die.”—Ezek. xviii. 21,  
 &c. In the foregoing passage, it is to be remarked,  
 that the Prophet expressly says, “ All his justice,” own  
 justice, not merely imputative justice, or justice imputed  
 to him.

It has been observed before, that the sectaries ground  
 their justification by imputative justice only, on what St.  
 Paul says of faith; “ being justified by faith, &c.” But  
 they attend not to what he moreover says, towards the  
 completion of *justice*, or being justified, with respect to  
*charity*: (yet not of such charity as the sectaries make  
 a boast, viz. fraternal and neighbourly love, philanthro-  
 py, benevolence, friendly society, and such like;) but  
 this charity is the love of God, of which the Apostle  
 says, “ The charity of God is poured in our hearts  
 “ by the Holy Ghost, who is given to us.”—Rom. v. 5.  
 Here the Apostle says, *poured in our hearts*, not *into*  
*our hearts*, but residing, existing, inherent as inseparable;  
 and this charity is not barely the love with or by which  
 we love God, but moreover, that which causes us to  
 love God, or by which He makes us lovers of Him; in  
 like manner it is said *the justice of God*, by which we  
 are rendered *just*. The Holy Ghost is given to us, by  
 which there exists in our hearts a reciprocal love towards  
 God; and this charity is such, as not by imputation  
 only we may be reckoned and called the sons of God,  
 and just, but be actually and really. —“ That we should  
 “ be called, (says St. John) and should be the sons of  
 “ God:” (1 John iii. 1:) not merely named, reputed,  
 or imputed, but actually, effectively, by real operation.

And this charity cannot possibly be attained, nor retained, where faith is not divine, truly orthodox, and Catholic; without such “it is impossible to please God.”

To be further observed here; whatever the sectaries may allege from St. Paul, to corroborate their system of the sufficiency of faith towards justifying a man, the Apostle throughout coincides as to that point with St. James, “Be ye doers of the word, and not hearers “only, deceiving your own selves!” (ch. i. 22:) So St. Paul, “For not the hearers of the law are just before God, “but the doers of the law shall be justified.”—Rom. ii. 17. And what other is his aim throughout the xiii<sup>th</sup> ch. 1<sup>st</sup> Cor. unless to establish the necessary concomitancy of good works with divine faith; “and the justice of “God, by faith of JESUS CHRIST, (of his whole doctrine) unto all, and upon all that believe in Him.”—Ver. 22. Now, “to believe in Him,” not by whatever faith, not by faith grounded on human persuasion, private interpretation of this or that sectary; but as the Apostle teaches, by faith “destroying “counsels, and every height that exalteth itself against “the knowledge of God; and bringing into captivity “every understanding unto the obedience of CHRIST;” (2 Cor. x.) with humble submission of the will, ready to do whatever CHRIST ordains by his Church, in order to acquire and to retain the justice of God towards our justification; that, as St. John says, “Who- “soever believeth in Him, (with truly divine faith, the “faith of his Church) may not perish, but may have “life everlasting.”—John iii. 15. This the Apostle explains fully, (Galat. v.) “Justified indeed gratis by his “grace,” (ver. 24; Rom. iii.) for, as it has been noticed, no man attains even the first justification, by the  
the



the merits either of his faith or works, but solely by the grace of GOD, and his pure mercy; “by the redemption that is in CHRIST JESUS.” Hence St. Paul is no ways contrary to St. James; as sectaries allege. St. Paul, in the fore-mentioned passage, is to be understood with reference to the first justification, and St. James as to the second. “Do you see, (he says) that by works a man is justified, and not by faith only, and by works faith was made perfect; for as even the body without the spirit is dead, so also faith without works is dead.”—James ii. To the same purpose St. Paul speaks, as to the second justification. Nothing avails to perfect justification, but faith that worketh by charity, and shows itself by good works; (Galat. v.;) though, as has been just before observed, not every kind of faith, nor works, done in and by every faith; only such as are done with divine faith in CHRIST, and with submission and obedience to his Church, and according to her doctrine and ordinances.

Here again are the sectaries under an error, inasmuch as they would vainly interpret the words of St. Paul and St. James, meaning that faith cannot possibly be without good works; so that if a man only believe, his works must be good. They therefore interpret *dead faith* as meaning *no faith*, properly so called; because, as they argue, the body without the soul is dead, and therefore it has no power to act, it is altogether inactive; so faith that is dead is no faith. But they attend not to the falsity, or contrariety to truth, there is in saying, *a body is dead*, and when dead it is *not a body*; so in the like manner in saying, faith without good works is dead, and when dead it is no faith. For if a body when dead be notwithstanding a true body, as

it truly is in substance: then, according to St. James's comparison, faith that is dead, through want of good works, is notwithstanding a true faith, though not available to justify a man in that state, because it is dead, that is, because it is merely faith, without the life or action of good works done in grace. However, it is the same faith, as to the substance of faith, (believing divinely-revealed truths) that St. Paul defines and commends; (Heb. xi.) and the same that is termed Catholic and orthodox faith; and the same that, when formed and revived by charity, including hope, obedience, submission of mind and will, repentance, humility, and other Christian virtues, justifieth the man unto salvation. But it is not the *special faith*, that sectaries form to themselves, as alone sufficient to justification; for, in fact, there is no special, or particular, or respective faith, it is a nonentity; inasmuch as there is but one God, and one Church, so there is but one faith, Catholic and universal, not the faith of this or that sectary. Hence the doctrine of sectaries; teaching that, provided a man believe firmly that CHRIST, who died for all, impute only his merits to him, will suffice; as he is, by that imputed justice of GOD, truly justified to salvation; neither St. Paul, nor any other Apostle nor Saint, nor the holy scripture, nor the Catholic Church, ever knew, nor knows, ever taught, nor teaches, nor admits, such like doctrine of imputative justice.

Sectaries again object to this article of justification, by internal and inherent justice, rendering man effectively just in the sight of GOD, the words of the Royal Prophet, "There is none that does good, no not one; they are all gone aside; there is none that doth good, no not one; (Psal. lii.) and those words of Isaiah,

"Their

“ Their works are unprofitable works; their thoughts  
 “ are unprofitable thoughts.”—Chap. lix. 7. Truly  
 so; none just, neither Jew nor Gentile, nor among the  
 whole race of mankind, since the fall of our first parents,  
 otherwise than by Him alone whom God promised He  
 would send, and who should crush the serpent’s head;  
 that is, the power which Satan by his *wile* had acquired  
 over mankind. This promised destroyer of the power  
 of Satan is CHRIST; by Him, and Him alone, man is  
 justified before God. Nor otherwise than by Him,  
 was or could any be thus justified, whether in the law  
 of nature, in the law of Moses, or in the New Law.  
 Hence arose the necessity of faith in CHRIST, from the  
 instant of the promise that God made of Him, to  
 Adam; and of confidence in his merits, “ CHRIST the  
 “ Lamb of God, slain from the beginning of the  
 “ world;” though then only in expectancy, and pre-  
 figured by the different sacrifices of the Old Law.  
 By this faith and confidence, jointly with obedience,  
 other virtues, and good works, were Adam and Eve  
 justified; Abel announced the just; Noah, whom God  
 also declared just; Job, Abraham, &c. After the  
 coming of CHRIST, the true believers in Him are  
 justified, by the same faith, obedience, and good works,  
 through his merits, with inherent and actual justice.  
 “ Being then freed from sin, (saith St. Paul) you have  
 “ been made servants of justice; let then your mem-  
 “ bers be now instruments of justice unto God; let  
 “ them serve justice unto sanctification. Become ser-  
 “ vants to God, and have your fruit unto sanctification,  
 “ and the end life everlasting.”—Rom. vi. This St.  
 Augustine explains thus:—“ The just are justified freely  
 “ by (CHRIST) his grace; not therefore by the law,  
 “ nor



“nor by their own will, as of themselves and of own  
 “deed, but by the grace of CHRIST, the will and  
 “power of God, grace preventing, continuing to co-  
 “operate, helping co-operation, and completing sancti-  
 “fication and justification; yet not so as if done with-  
 “out our free-will; but hereby is shewed, not only  
 “the weakness, but moreover the perverseness of it,  
 “(concupiscence) bent rather to evil than to good;  
 “for the imagination and thought of man’s heart is  
 “prone to evil from their youth.—Gen. viii. Grace,  
 “therefore, cureth the will; and the will thus cured  
 “fulfils the law of God, and it completes sanctifica-  
 “tion and justification, justifies the man, and renders  
 “him truly and indeed *just* in himself, though not of  
 “himself, but by the grace of God, I am what I am.”

However, just as any man may be in the sight of God,  
 and by his grace, yet few only are just in such eminent  
 degree in this life, as to be altogether guiltless of venial  
 sins and imperfections, yet, they continue in the way  
 of salvation; so the unjust or wicked do occasionally  
 some good works, and yet they continue in the state of  
 reprobation. “For even (saith St. Augustine) as ve-  
 “nial sins, without which this life is not passed, do  
 “not exclude the just from eternal life; so certain  
 “good works, without which the life of the most  
 “wicked is not passed, do not avail the unjust, (while  
 “he continues in his wickedness) to eternal salvation.”  
 For the just man, though free from mortal and deadly  
 sin, yet he is subject to many temptations and imper-  
 fections; and he may fall into many small faults, by  
 which his fervour in the love and service of God may  
 occasionally cool and slacken; but he becomes not there-  
 fore the enemy of God, nor cast away from his face  
 and

and favour. As in Proverbs xxiii. it is said, "Seven  
" times (that is frequently) shall the just fall, and shall  
" rise again," through the grace of GOD still abiding  
in him, by which he recovers, and perseveres in the  
service of GOD to the end. Whereas, the impious  
shall fall into evil, viz. from sin to sin, heaping iniquity  
on iniquity; and then abusing and destroying yet more  
and more the grace of GOD; at length, through want  
of grace, he riseth not easily! Well! if ever, and he  
die not in his sin! "To them, who in good works,  
" seek honour, and glory, and incorruption, eternal  
" life; but to them who obey not the truth, wrath  
" and indignation."—Rom. ii.

*END OF THE SECOND PART.*

## PART III.

*Heresies briefly stated and refuted.*

**C**HRI<sup>ST</sup>, our blessed LORD, denounces, “Wo to  
 “ the world, because of scandals; for it must needs  
 “ be that scandals come, but nevertheless wo to that  
 “ man by whom the scandal cometh.”—Matt. viii. 7.  
 Scandal is an evil word spoken, or evil action done, by  
 one person, by which he gives the occasion, or he may  
 be the cause, of sin to another person. Of this evil ten-  
 dency, what can possibly be a greater cause than Heresy!  
 [See of Heresy, p. 99, 100, &c. Part I.] Of *heresies*,  
 the Apostle says, “there must also be heresies;” 1  
 Cor. xi. 19. Yet neither the one, nor the other is as  
 of absolute necessity, much less of the will of God; it  
 would be blasphemy to assert it. The one and the other  
 originates from the corrupt nature of man, prone to evil  
 from his youth; from concupiscence, his stronger bent  
 to evil than to good; and from the inordinacy of his  
 passions, not timely and duly checked by reason and  
 religion; added to this, the natural frailty and instability  
 of man, without the supernatural aid of the grace of  
 GOD.



GOD. Man, not sufficiently knowing himself, abounds in his own sense, self-conceit, and pride. Hence have originated all the different heresies that have pervaded and empoisoned the minds and hearts of all the heretics, from the very beginning of the creation to the present period.

To enumerate the whole list of heresies, and to refute them fully, would require volume on volume. However, it may not here be improper to state a few in each progressive age; as, on comparing notes, others may discover whether they are not empoisoned by the like or similar errors of faith and religion. Again; it will evidence, that neither the Popes collectively, nor any individual Pope, could have been, nor can be, the *Anti-christ*; as some of the first Reformers and members of the Reformed Church make free to stigmatize the Pope as the Antichrist, and the whore of Babylon. “*Pudet hæc dici!*”

#### §.—*Heretics in the Law of Nature.*

In the Law of Nature arose Cain. He may (in some sense, though not in the strict meaning of heresy) be styled the first heretic, or arch heretic. [See p. 99, &c. Part I.; p. 372-3, Part II.] Shortly after the deluge, Nemrod, the first builder or founder and king of Babylon, (styled the earthly city) arose in opposition to the city of GOD, (the Church of GOD, comprising his true adorers and faithful servants.) Nemrod, excited by pride, imbibed a contempt of GOD; he soon engaged others of the like evil disposition to join him; insinuating to them, that they were not beholden to GOD for their present preservation and felicity, but to their own virtue: then presuming men would turn to him from GOD, if he offered himself as a leader and protector against another

another flood that might happen, he offered himself to the purpose, promising them security; thus gaining them over to his rule and government, he by degrees became a tyrant to them. He was also called *Saturnus*, and at length he, among others, was enrolled a god, and looked up to as such.

After him arose his son *Belus*, called *Jupiter*. In *Nemrod*, the common cause and source of heresy and schism shows itself glaringly, viz. pride, ambition, self-conceit, and extolling. Thus, after him, heresies and schisms multiplied throughout the five early ages of the Church, before the coming of *CHRIST*. But what demonstrates more the corruption and depravity of human nature is, that notwithstanding *CHRIST* came and, as *Man-God*, dwelled among mankind, conversed with them, preached his doctrine by word and example, went about doing good to all, not excepting his enemies, of whom He had many, injuring and calumniating Him; “they brought to Him many that “were possessed with the devil,” and He cast out the evil spirits from them; He cured the sick, the lame, the blind; He raised the dead to life; the sea and the winds obeyed Him; He preached and He taught in their synagogues, and they admired his doctrine and person; and, at last He close his life by an ignominious death on a cross, inflicted by those very men whom He had taught, and cherished with his favours and kindness; and to give them the most evident and convincing proof that He was *God-Man*, and his doctrine divine, He raised himself alive from death and the grave. Notwithstanding all this, through the same corruption of the mind and nature of man, of pride, envy, jealousy, and other inordinate passions; as in former ages, so in subsequent ones,

ones, to the coming of CHRIST, new heresies and schisms were broached, even during the times of the Apostles. Thus CHRIST foretold the Apostles, and He forewarned them: “ Behold (He said to them) I send you as lambs “ among wolves; (Luke;) as sheep amidst wolves; “ (Matt.) but beware of them; if they have called the “ good man of the house Beelzebub, how much more “ then those of his household;” and, “ a man’s ene- “ mies shall be they of his own household.”—Matt. x. This has been verified from the very commencement of his Church, by the different heresies and schisms that have risen since that time, and will continue to oppose his Church, to the final dissolution of the world and time.

The first heresy of the Christian æra was that of Simon Magus, magician, about the year 34 of JESUS CHRIST. He had been baptized by the deacon St. Philip. Shortly after, he, on seeing that by the imposition of hands by the Apostles on the faithful, they received the gift of speaking divers languages, and of working miracles; through his ambition and pride, he offered them money, that he might purchase the like gift and power. St. Peter instantly reprobated his wicked and sacrilegious commerce, by which he would fain make holy things saleable, saying to him, “ Keep “ thy money to thyself, to perish with thee.”—Acts viii. From this sacrilegious action of Simon, is derived the sin and vice of *Simony*, and the name of *Simoniacs*. This vice is practised occasionally in these days, though palliated under this or that pretext and evasion. On this refusal of St. Peter, Simon, thus thwarted, gave out that he was the great virtue of God, and broached a number of other impieties and errors; he even made his concubine Helena pass for a divine person. Going to Rome, he



he ingratiated himself with the impious and cruel Emperor Nero, and promised him, that on a certain day appointed he would ascend into heaven. He accordingly by his magic attempted it; but when he was ascended somewhat towards the clouds, (St. Peter praying at the same time) he fell down, and breaking both his legs he died shortly after, about the year 66 or 67. His disciples were Cerdon, Menander, and Saturninus. To describe the different rhapsodies and errors of Simon, and disciples, &c. would serve to little purpose; wherefore only two or three are noticed here, with which, even in these days, some are tainted.

The *first Error* of Simon was, that the world was created by angels. Refuted Gen. i.—“In the beginning God created heaven and earth.” “All things were made by Him.”—John i.

*2d Error.* That the souls of mankind transmigrate, by passing from one body into another. If this were true, such souls would remember what they did, while they dwelt in other bodies; but a fact yet unheard. Simon admitted this transmigration only into human bodies, similar to their own. Pythagoras and Plato extended even into the bodies of the brute creation, called Metempsychose. (With some of this strange stamp the writer has been acquainted.) Hence St. Augustine exclaims, “O unhappy souls of saints, if you must wander into corruptible bodies, still little secure of your eternal bliss!” Menander, his disciple, adopted and maintained the same errors, A. D. 74.

Cerinthus, another disciple of Simon, lived in the time of St. John the Evangelist. He often opposed the Apostles at Jerusalem. Joined by Ebion, he first started the question about the observance of circumcision, and  
other

other rites of the Old Law. Among other blasphemous errors he taught, there were two persons in JESUS CHRIST; that JESUS himself was merely a man, born of Joseph and Mary; that when He was grown up to manhood, then CHRIST descended from heaven into Him, when He was in the river Jordan, under the figure of a dove, and infused into JESUS the heavenly virtue with which He was endued; and by that same virtue He began directly to work those wonderful miracles related of him. But when JESUS was about to suffer, then CHRIST abandoned Him, and returned to heaven, whence He had come, without suffering any thing whatever, seeing that He was spiritual, immortal, and impassible.

*2d Error.* After the general resurrection of the flesh, the kingdom of CHRIST would be terrestrial; and that at Jerusalem men would enjoy, during one thousand years, carnal pleasures in marriage, feasting, and enjoyments of life. The followers of this doctrine, (of which there are some even in these days) are called *Millenarians*, who hold that CHRIST will come again, after the general resurrection; live and reign one thousand years, corporally with the elect, in fullness of worldly content and delight.

*Papias*, a disciple of St. John, was joint broacher with Cerinthus of this error.

*1st Error* refuted, John i. where he announces one and the same word of GOD to be the only-begotten Son of GOD, and incarnate; "In the beginning was the Word, and the Word was GOD, and the Word was made flesh." Matt. i. where it is announced, that Mary the mother of JESUS, espoused to Joseph before they came together, was found with child of the Holy Ghost; and when Joseph therefore thought of dismissing her,

her, the angel announced to him, “Fear not to take  
 “to thee Mary thy wife; for that which is conceived  
 “in her is of the Holy Ghost. Now all this was done,  
 “that it might be fulfilled which the LORD spake by  
 “the prophet, saying, Behold, a virgin shall be with  
 “child, and bring forth a son, and they shall call his  
 “name Emmanuel; which being interpreted, is GOD  
 “with us.” Hence, the very JESUS, who is born of the  
 Virgin, is not born from Joseph, nor is He distinct from  
 CHRIST; but He is one and the very same person of  
 the Lord JESUS CHRIST, the true Emmanuel, GOD  
 with us, Man-GOD.

*2d Error refuted, Matt. xxii.* “In the resurrection,  
 “(saith CHRIST) they shall neither marry nor be mar-  
 “ried; but they shall be as the angels of GOD;”  
 not having corporal and carnal flesh or bodies, as when  
 here alive on earth. And the kingdom of CHRIST is  
 everlasting, as the angel announced to Mary; and “of  
 “his kingdom there shall be no end,” therefore not  
 circumscribed by a thousand years.

*3d Error refuted, Matt. xxiv. 25.* After the perse-  
 cution of Antichrist, the last judgment is described,  
 when CHRIST invites his elect to an everlasting king-  
 dom, saying, “Come, ye blessed of my Father, possess,  
 “&c. and the just shall go into life everlasting;” en-  
 joying spiritual and intellectual delights, from the  
 knowledge, love, clear sight, and fruition of GOD, with  
 which they will be inebriated, replenished, and wholly  
 absorbed, beyond what eye hath seen, ear hath heard  
 in this life, or heart of man hath conceived.

*Ebion*, arch-heretic, void of sense and understanding,  
 (as his very name implies) meanly, abjectly, and blas-  
 phemously uttered his errors against CHRIST; asserting  
 him



him to be no more than a common man, born of Mary and Joseph, Joseph knowing her carnally. Refuted Isa. vii. "Behold a virgin shall conceive and bring forth a son;" and from the words of the Angel Gabriel, "The Holy Ghost shall come upon Thee, and the power of the Most High shall overshadow thee," &c. as before against Cerinthus. It was principally to confute the blasphemies of these two, (Cerinthus and Ebion) who denied the divinity of CHRIST, and even his existence as God, previous to his birth as man, that St. John wrote his Gospel, at the request of the Bishops and Christians of that age. As to the Divinity of CHRIST, CHRIST himself announces, "I and the Father are one;" (John x.) and to Philip he says, "He that seeth me, seeth the Father also."—John xiv.

*Saturninus* spread his heresy about the year 125; but as he adopted the errors of Simon and Menander, also of Basilides, his school-fellow; they are ranked among the heretics of the first age. Saturninus taught that the race of mankind was of two kinds, made by the angels; of which some were by nature good, others were bad; so that neither the one nor the other had free will. Answered by St. Irenæus; "If there is not in man free-will, the good cannot merit praise, nor reward of virtuous actions; nor the bad deserve the reproach and punishment of evil actions; which is evidently false. So, vain would be the promises of God, his commands, his threats, and his rebukes: nor would man have it in his power to choose either this or that, good or bad."

*Basilides*, a hearer of Menander, spread his poisonous doctrine in Egypt, and to the fooleries of Simon and Menander he added many others; among them, the two principal

principal were relative to the phantastical or imaginary body of CHRIST, the Son of GOD: the second as to the resurrection of the flesh. The first is refuted, “And “the Word was made flesh,” John i. The Son of GOD was therefore incarnated truly, and embodied; born of the Virgin Mary, suffered and died on a cross, and was buried. He rose again to life, in the very same body which He, in proof of it, offered his Apostles to touch and feel. From this error of Basilides, the Marcionites and Manicheans extracted various other errors. Menander, his disciple, adopted and maintained the errors of his master. Second error refuted; “You “err; (saith CHRIST, Matt. xxii. 28;) in the resurrection they shall neither &c.” Job xix. “I know “that my Redeemer liveth, and that at the last day I “shall rise out of the earth; and I shall be clothed again “with my skin, and in my flesh I shall see my GOD, “whom I myself shall see, and not another; this my “hope is laid up in my bosom.”—ver. 21. “I know (saith Martha, bewailing the death of her brother Lazarus) “that he will rise again at the last day.”—John xi. And in the Apost. and Nicene Creed, “I believe the “resurrection of the flesh.”

*Hymenæus and Alexander*, whom St. Paul delivered up to Satan, (1 Tim. i.) and *Ebion*, (of whom before) A. D. 71, rejected the Gospel of St. John, also of St. Mark and St. Luke; and admitted only that of St. Matthew. Similar to these are the sects of these late times, who admit not as holy scripture certain parts received and acknowledged such by the universal or Catholic Church. These books the Reformed Church sets aside, and styles Apocryphal; not canonical, and of uncertain authority. But the real reason, at the first  
rise

rife of the Reformation, was becaufe in thofe books many errors of the Reformation are too glaringly refuted and reprobated. Such was their prejudice and enmity to their mother Church, the Roman Catholic Church.

Under fimilar pretexts, and the falfe liberty of private judgment and interpretation of holy fcripture, and rejecting the divine authority of the Church, many have become heretics, fchifmatics, and apoftates. It was under the pretext that the holy fcriptures were contrary to themfelves, the Emperor Julian abandoned the Chriftian Catholic faith, and became an apoftate.

### *Second Age.*

Numerous were the herefies of the fecond age of the Church, that oppofed it under Pagan emperors. The principal heretics were the Helcefaïtes, Carpocrates, Gnoftics, Cerdon, Marcion, Valentine, Tatian, Encratites, Montanus, Bardefanes, Artemon, Theodotus the currier, Apelles, Cainaites, Adamites, and Hermogenes. Only certain docttrinal points of fome of thefe heretics are meant to be remarked here and refuted, and as far as fome errors of the prefent age may bear reference to them. So of fubfequent ones.

*Helcefaïtes*, fo named from their author, Helxai. He fpread his errors under the Emperor Trajan, A. D. 103. Among other errors, he taught it was lawful to diffemble faith and religion exteriorly, provided the heart believed, and gave no confent to what the mouth profefled, or to what was done exteriorly. Whereas, in no cafe is it allowed a Chriftian to diffemble his Chriftian faith or religion, nor confequently to deny it. “Every  
“one (faith CHRIST) who fhall confeß me before men,  
“I will alfo confeß him before my Father who is in  
N N “heaven.



“heaven. But he that shall deny me before men, I  
 “will also deny him before my Father who is in hea-  
 “ven. (Matt. x. 32.) He that shall be ashamed of  
 “me and of my words, of him shall the Son of Man  
 “be ashamed, when He shall come in his majesty, and  
 “that of his Father, and of the holy angels.”—Luke  
 ix. 26. “With the heart (saith St. Paul) we believe  
 “unto justice, but with the mouth confession is made  
 “unto salvation.”—Rom. x. 10. Exemplified by thou-  
 sands of martyrs of the Roman Catholic Church.

It may here be observed, with respect to martyrs or witnesses to the  
 the faith, religion, and Church of CHRIST, by their sufferings and  
 death for the sake of CHRIST; though Protestant Fox pretends  
 to boast of such, in his list of Protestant martyrs, yet is his boast-  
 ing groundless, and contradictory in the very term of Protestant  
 martyr. Witness to a truth against which he at the time protests  
 and denies, viz. the faith and religion of CHRIST, the faith and re-  
 ligion of his Church, the holy Catholic Church. Groundless is his  
 pretension, because though they may have suffered the like torments  
 and death, in confession of the doctrine of the Reformed Church,  
 as the martyrs of the holy Catholic Church suffered in confession  
 of the doctrine, faith, religion, and Church of CHRIST, the holy  
 Catholic Church; yet as the Protestants were not members of this  
 Church, nor professed the whole of the Christian, Catholic, or  
 universal faith, as to every article, but only such articles as chimed  
 with their reason and persuasion; they consequently did not pro-  
 fess the faith of CHRIST, nor of his Church; yet less did they suffer  
 and die in profession and defence of it, and as witnesses of it, which  
 is the true meaning of the epithet martyr. And, so far are they  
 from being entitled martyrs, and to the crown promised to truly  
 Christian martyrs, it is much to be apprehended, that while they  
 seemed to have honoured God with their lips, their hearts (at least  
 faith and religion) were distant from Him. It is true faith only  
 that makes true martyrs of faith. Well, if such martyrs of whom  
 Fox boasts were not obnoxious to punishment due to apostates, or  
 of not having fought the true faith and Church, or of not having  
 embraced it, when convinced of the truth of the Roman Catholic  
 Church, and the falsity of their own.

The fore-mentioned heresy of the Helcefaïtes was con-  
 demned by Pope Innocent X. A. D. 1655, in the per-

sons of those who, like to Helcesait, held it lawful to bend the knee or to bow to an idol, and to offer incense to it; provided they directed their intention during the action to CHRIST crucified, or to a crucifix they carried about them.

As to the fact of Jehu king of Israel, who feigned to adore Baal, (4 Kings x.) that he might destroy the worshippers of Baal, and for which he was rewarded by God; the reward was not conferred on him for his lie and dissimulation of religion, (it would be blasphemy to assert or think it) but the reward was conferred, because he had by the will and appointment of God destroyed the house and family of Achab. And as to the grant or permission given by the prophet Eliseus to Naaman, with respect to his continued attendance on his royal master, in the temple of Remmon, which Naaman scrupled to do; Naaman's action was not properly adoration, but merely a servile flexion of the body, in consequence of his domestic service, to support his royal master; for Naaman had previously professed publicly his faith in the true and only God. Hence Eliseus removed his scruple, by saying to him, "Go in peace;" thus at least dispensing with him, as to that particular servile act, and on that particular occasion. Naaman therefore was only a necessitated spectator, as a servant, of idolatry, but no ways a partner or abettor. [Of this see more, p. 339, Part II.]

Seeing that our Roman Catholics here among Protestants are much and frequently exposed to the danger of denying in some degree, or of dissembling with respect to their religion; or they are occasionally ashamed to profess it, by the practice of their usual religious practices, of making the sign of the cross, saying grace, kneeling down at prayers, and many such-like actions, which they therefore omit in the presence of Protestants; while, at the

same time, their conscience checks them with reproach, and dictates to them the uprightness of performance; and as this kind of shame and dissimulation arises mostly on these occasions from a false notion adopted in these days, viz. they wish not to be thought bigots to religion, but rather show themselves to be of liberal sentiments, as to this or that religion; Let then such Catholics, divest themselves of these false notions, and always be on their guard to stand firm and unshaken in the practical profession of their faith and their religion; enduring the jeers, insults of Protestants, raillery of papists, popery, &c. like the martyrs strong in faith, sealing it with their blood, glorying that they were found worthy to suffer, for the sake of CHRIST, their Redeemer, Lord, and Master. Always bear in your minds, on these occasions, the menacing words of CHRIST, "He that shall deny me, &c.; he that shall be ashamed of me, &c." Again; "Blessed are those who suffer persecution for justice sake; blessed are ye, when men shall revile you, &c. for my name; your reward is great in heaven." And as St. Paul says, "Do I seek to please men? If I yet pleased men, I should not be the servant of CHRIST; (Gal. i.) Let every one of you please his neighbour unto good, to edification."—Rom. xv. "If you suffer as a Christian, (a Roman Catholic) let him not be ashamed, but glorify God in this name."—1 Pet. iv.

### *Heresy of Hypocrates, and the Gnostics, A.D. 110—120.*

*1st Error.* That corporeal creatures were created by the angels. *2d.* Jesus was the natural son of Joseph. *3d.* Nothing was evil, unless what men imagined to be such. *4th.* Every kind of lust to be lawful; wherefore his disciples used charms, spells, &c. towards it. *5th.* The transmigration of souls into bodies, till they had fully gratified their lust.

The *Gnostics*, his disciples, assumed that name, meaning they were endued with a knowledge superior to that of all mankind, thereby to cloak their obscenities. All these, the scum of mankind, indulged themselves in that unheard-of lust of which the Apostle speaks, Rom. i. "Women have changed the natural use into that use which is against nature. And, in like manner, the  
"men



“men also, leaving the natural use of women, have  
 “burned in their lust one towards another, men with  
 “men working that which is filthy.”

No heresy injured the Church more than this; because when the Pagans knew what abominable things the Gnostics practised, who at the same time gloried that they were Christians; the pagans or infidels were of opinion that the like abominations were perpetrated as lawful by the true Christians in general; and they accordingly reproached the Christians with the like evil doings. It was with the utmost difficulty the Fathers of the Church could remove the calumny. The Gnostics, moreover, denied the resurrection of the flesh; they ridiculed chastity and celibacy; and they execrated martyrdom for CHRIST's sake. To mention only these abominations, is a sufficient refutation of them. Notwithstanding, there are some in these days, who, if they give not into the abominable practices as lawful, yet they ridicule continency and celibacy, and even back their lustful sentiments, shamefully and profanely, if not blasphemously, with the command of GOD (Gen. i. 20) to our first parents, “Increase and multiply;” and to Noah after the deluge, the like command, “Increase and multiply.”—chap. viii. Thence concluding, to serve their lustful appetite, that *adultery* was alone the carnal evil forbidden. [See p. 384.]

These Gnostics were also in the time of the Emperor Adrian I. and of St. Sixtus I. Pope. They were also called, for their evil practices, *Berberitæ*. They also held, that the soul of man was of the substance of GOD; and they held two gods, one good, the other bad. They denied a future judgment, so to gain more liberty to their vices, and progress to their doctrine.

*Cerdonists*

*Cerdonists and Marcionists, A. D. 141.*

*Pope St. Hyginus.*

*Cerdo*, having repented of several errors, and relapsed, was excommunicated the Church. He was *Marcion's* master. *Marcion* being ejected the Church for a crime, joined his master *Cerdo* in his errors. He taught, there were two opposite principles, the cause of every thing; or two gods, a good and a bad one. Under the bad, he ranked *Moses*, as teacher of the law; under the good, he comprehended *CHRIST*, and the teachers of the Gospel. *Marcion* added, that *CHRIST* was not the Son of God; also, that marriage was unlawful. Against this heresy *St. Irenæus* replies: “If there are  
 “two gods, the one judicial, or appertaining to judgment, and this same is not good; and the other god  
 “not judging; neither the one nor the other is God,  
 “because he is not God who is void of goodness. If  
 “he be good, and not judging, he is not God; because he is not God, who is not just. Again, God  
 “is supreme, great, and good in the highest degree  
 “possible; but it is not possible there can be two such,  
 “because the degree of supremely great and good is such  
 “as none can equal.” As to marriage, and the lawfulness of it, suffice to refutation, “What God joined  
 “together, let no man separate.”—*Matt. ix.* And *CHRIST* Himself confirmed it by his presence at a marriage in *Cana*, to which he was invited, and where He wrought his first miracle, in favour of the married couple.—*John. ii.* And *St. Paul* saith, “If thou take  
 “a wife, thou hast not sinned.”—*1 Cor. vii. 28.*

*Valentinus*, (A. D. 140, *St. Hyginus*, Pope) ambitious of episcopacy, and disappointed of it, betook himself

self to forge a heresy, viz. He held that CHRIST received not flesh or human nature of the blessed Virgin Mary; and he therefore was wont to say, JESUS born by the Virgin Mary, not of, &c. 2. From the fables of the poet Hesiod he formed a multiplicity of gods, named *Æones*, that is, *ages*, thirty in number. Of these he feigned fifteen males, and fifteen females. He held, that CHRIST took nothing from Mary; but that (like another Pandora) he sprang out of the correspondence of his *æones*; that he passed with a body from heaven, through the womb of the Virgin, which body was not, as other bodies, passible. 3. That all mankind would not rise again to life. The Valentinians, moreover, with the Marcionites and Gnostics, rejected *traditions*.—N. B. This last point the Socinians, Lutherans, Calvinists revived; and other opponents to the Catholic Church, still quicken. St. Irenæus impugns the error of Valentinus: “If CHRIST did not take the substance of flesh from Mary, neither was He made man, nor was he the Son of Man. Yet CHRIST styles Himself, ‘the Son of Man;’ and falsely does St. Paul declare, ‘God sent his Son, made of a woman.’”—Galat. iv. 4.

*Montanus, A. D. 172, (St. Soter, Pope)* a convert to the Catholic faith, but ambitious of dignity, and disappointed of it, broached his heresy. Among his errors, he held that the Holy Ghost was not given to the Apostles, but only to himself, and his followers. He pretended to have received revelations from the Divine Spirit, and to prophesy. He was joined by two women, Priscilla and Maximilla, who pretended to have received the like Spirit. He refused the holy communion to those who fell into crimes, maintaining that the  
bishops



bishops and priests had not the power to grant them forgiveness. He condemned second marriages; that it was unlawful for Christians to flee and save themselves in the time of persecution. Refuted is this error, by the example of CHRIST when an infant; the blessed Virgin Mary and St. Joseph were admonished by an angel to take Him into Egypt, in order to escape Herod, who sought to destroy Him. Again, when He was grown up a man, and the Jews were on the point of stoning Him, “He hid Himself, and went out of the temple.”—John viii. His doctrine is, “When they shall persecute in this city, flee into another.”—Matt. x.

*Praxeas, A. D. 187: St. Eleutherius Pope.* With this heretic may be joined Noetius, a disciple of Montanus, A. D. 239; St. Fabian Pope; also Sabellius, A. D. 257; St. Stephen Pope. These three combined to broach and spread the same heresy. Among other errors, they denied any distinction of the three Divine Persons in the blessed Trinity, and they confounded the three in one only person; consequently, they maintained that the Father was passible, or susceptible of suffering, as the Son was in his human nature only; hence they were called *Patri-passians*, because they asserted, as there was but one only essence, or substance, in the three Divine Persons, so there was only one Person. Sabellius enlarged on this error, asserting, that one and the same Person was said to be the Father, inasmuch as He was the Creator; the Son, as He was the Redeemer; and the Holy Ghost as Sanctifier: in the manner as the sun being one, has the power of enlightening and of warming, yet in itself but one only. Thus, like Arius, they grounded not the procession of the Divine Persons in God intrinsically, or truly and really distinct, but only

in effect, extrinsically as it were, from external operation, as the sun in its effects of light and heat. Not unlike to these heretics are the Unitarians and Anti-Trinitarians of these times. Refuted by holy scripture and tradition: "Let us (plurality of persons) make man (said GOD) to our image and likeness;" (singular number, one GOD.)—Gen. i. "Let us," viz. GOD, the Word, and the Holy Ghost. "By the word of the LORD the heavens were established, and all the power of them by the spirit of his mouth."—Ps. xxxii. "GOD our GOD bless us; GOD bless us, and let all the bounds of the earth fear him;" (Ps. lxi.;) expressing one GOD, in three distinct Persons. And Isaiah vi.: "They cried out one to another, and said, Holy, Holy, Holy, the Lord GOD of Hosts." And CHRIST commanded his Apostles, "Go, teach ye all nations; baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. xxiii. "In the beginning was the Word, and the Word was with GOD, and the Word was GOD: there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost, and these three are one."—1 John v. Lastly; the express and distinct profession in the Apostles' Creed, "I believe in GOD the Father, and in JESUS CHRIST, in the Holy Ghost."—Nicene and Constant. Creeds.

### *Heresies, third Age.*

In the course of this age the Roman Catholic Church endured various and cruel persecutions, under the reign of the Emperors Severus, Maximinian, Decius, Valerianus, Gallien, Aurelian, and Dioclesian. The Popes were St. Victor, A. D. 202; St. Zepherinus, 202; St. Calixtus,

Calixtus, 218; St. Urban, 223; St. Pontian, 230; St. Anterus, 235; St. Fabian, 236; St. Cornelius, 251; St. Lucius, 252; St. Stephen, 253; St. Sixtus II. 257; St. Dionysius, 259; St. Felix, 269; St. Eutychian, 275; St. Caius, 283; St. Marcellinus, 296.

*Heretics.* Novatus and Novatian, A. D. 251. Novatus, a priest of Carthage, (“a man’s enemies are they of his household,” saith CHRIST) guilty of many grievous crimes, and apprehending excommunication on that score, betook himself to Rome; where he was joined by another priest, Novatian, and he became the author of a schism in the Church. St. Cornelius was then the Pope. Novatian had formerly, under a dangerous illness been baptized, when in bed, having delayed it when in health.

When recovered from his illness, he neglected to have the ceremonies of Baptism supplied, and to receive the sacrament of Confirmation; which in those times, by an ordinance of the Church, was administered at once after Baptism. In process of time, being ordained priest, he, through ambition and pride, aspired to the dignity of Roman Pontiff. Associating to himself a set of credulous and simple companions, whom he made believe that he was a learned doctor, and the restorer of ecclesiastical discipline, he prevailed by force with three illiterate bishops to ordain him bishop.

To corroborate the schism he had begun, he extorted from them to whom he administered the holy Eucharist, the following oath: “Swear to me, by the body and blood of our LORD JESUS CHRIST, that you will never abandon my cause, nor ever return to Cornelius.” Thus he became the first Antipope, (that is, a false Pope, chosen by a particular faction, against one  
duly



duly elected.) He had many adherents, and he taught several errors. Of these the principal were: 1. That the Church had not the power to remit the more grievous sins. 2. They who came over to their side, from the Catholic Church, were to be rebaptized. 3. That second marriages were unlawful, &c. Novatian and his followers were anathematized by Cornelius, in a council of sixty orthodox bishops, and sixty priests; and their errors solemnly condemned.

His error, as to the power of the Church to remit sins, is refuted by the express words of CHRIST, Matt. xviii. to his Apostles; "Whatsoever you shall loose on earth, shall be loosed also in heaven." And after his resurrection, He said to them, "Receive you the Holy Ghost, whose sins you shall forgive, they are forgiven them."—John xx. Here he excepts no sin, however grievous.

A branch of these heretics were those who assumed the name of Cathari, or Catharians; meaning they were pure and clean from sin; they therefore omitted the petition in the LORD'S-prayer; "Forgive us our trespasses." They denied original sin, and the necessity of Baptism; with other heretical errors.

It may here be observed, that many of the ministers of the Reformed Church, at this present time, render their profession of the absolute necessity of Baptism rather dubious, by their indifferent manner of administering it; particularly, by filling only the water on the infant, and yet more so when several are baptized at the same time. Hence is it very dubious whether the water ever touches the infant, or infants accordingly, so as it may correspond with the meaning of the words, "I baptize thee," that is, "I wash or cleanse thee, &c." Such ministers seem to lay greater stress on Confirmation. [This has been noticed in preceding pages.]

*A. D. 263. Paul of Samosata, from whom sprang the Paulianist heresy. He was bishop of Antioch. By sacrilegious*

facrilegious and other criminal practices, he acquired immense riches, and lived in great pomp. In his sermons he sought only vain glory, condemning the ancient doctors and preachers. He suffered his adherents to announce him an angel descended from heaven. He allowed his clergy to accompany women, whom they were to call sisters.

His errors were, 1. He denied the Trinity of Divine Persons, and the Divinity of CHRIST. In this he was reckoned the precursor of Arius. 2. He inferred that CHRIST (whose divinity he denied) was not existent before Mary. 3. With Sabellius, he admitted one only person in the Trinity. 4. He taught that infants were not to be baptized in the name of the Trinity; whence the Nicene Creed decreed, that such Paulianists, as became converts, were to be baptized. Those reveries, and other blasphemies, were condemned in the second council of Antioch, under St. Dionysius Pope, A. D. 270; where Paul was anathematized, and ejected his episcopacy, and Domnus substituted in his place.

It may not here be improper to rank, in contact with those Paulianists, in some degree, the Anti-Trinitarians of these days; and others who reject even the word *Trinity*, because not found mentioned in the holy scripture. And in like manner, the real presence in the blessed Eucharist, under the term *Transubstantiation*, expressive of the change of one substance into another; because, neither is that word found in holy writ. On the same futile ground they might reject the mystery of the *Incarnation* of CHRIST, like the foregoing, not expressed in holy writ.

There are also in these days, who at least seemingly deny any distinction of the three Divine Persons; they confound the three in one only Person, as Sabellius did A. D. 260. In contact with the Arians, they deny God, the Son of the Eternal Father, or, the second person of the blessed Trinity, to be truly God, consubstantial with the Father.

Others

Others again, who like to the Macedonian heresy, (so called from Macedonius, a bishop of Constantinople, A. D. 362) deny the Holy Ghost to be God. Into these errors give the Deists of these times; followers of Gregory Paul, a minister of Cracovia in Poland, A. D. 1564, who vented many blasphemies against the blessed Trinity. To these may be added Michael Servetus, in Germany; and our Unitarians, and another sect lately adopting that name. And the set of heretics, called Tritheites, or Three Gods; holding three individual or separate divine natures of the blessed Trinity, in the manner there are three distinct persons; contrary to the faith of the Catholic Church. “The Father is God, the Son is God, the Holy Ghost is God; and yet there are not three Gods, but one only God: and these three co-eternal and co-equal.” Athan. Creed.

Frequent of late have been the solicitations of a certain sect to have this Creed expunged the Liturgy, and set aside, however in vain. The Established Church has continued staunch in the refusal; and it continues to support the profession of the said Creed, equally as the Roman Catholics do. As to the word or name *Trinity*, adopted by the Church, to express the belief of the three Divine Persons in one divine nature, the first mention of it, is in the writings of St. Theophilus, lib. ii. p. 94. He died about the year 190.

*Origines!* O unsearchable the judgment of God! incomprehensible! in this man, the son of St. Leonides martyr! “Thou (whoever) standest by faith; be not high-minded, but fear.”—Rom. xi. 20. “He that thinketh himself to stand, let him take heed, lest he fall.”—Cor. x. 12. Origenes, an admirable youth, whose breast



breast his father would sometimes kiss, as the sacred temple of the Holy Ghost, by reason of his purity and innocence of life, and his store of knowledge and learning. The number of his orthodox Catholic writings is wonderful. In the persecution of Alexander Severus, he suffered much for the faith of CHRIST; and in his youth would fain have joined his father in his martyrdom, but he was prevented by his mother. Alas! after all this, he stained the glory of his Christian profession and confession of faith, by offering incense to idols. He died A. D. 256, in the 69th year of his age. Many errors are attributed to him; among others, he held that GOD the Son was not born of the Father, but made less than the Father; and the Holy Ghost to be the third in dignity and honour, next to the Father and the Son, but inferior to the Son. 2. That the soul of CHRIST existed united to the Word, previously to the Incarnation. 3. That the punishment of the devils and the damned would not be everlasting, but that, at last, they would be saved. 4. That the happiness of the blessed would not be everlasting. The fire of hell was only allegorical, meaning only the remorse of conscience. That the power of GOD was circumscribed. He also erred about the necessity of grace. That the souls of mankind were created previously to their bodies; and that, by reason of sin, they were enclosed in bodies, as a punishment of their sins. “The LORD GOD formed man of the slime of the earth, and breathed into his face the breath of life, and man became a living soul.”—Gen. ii. By these last words, it is meant that the creation of the soul is posterior to that of the body. St. Aug. de Civit. Dei, lib. xii. c. 30. So of Adam, and of all his race. “I  
“ the

“the LORD, forming the spirit of man in him.”—Zech. xii. “This worm shall not die, and their fire shall not be quenched.”—Isa. lxvi. 24.; Matt. xxv.; Mark ix.

The *Manicheans* derived their name from Manes or Manicheus, A. D. 277. He was the slave of a rich widow, who after a while adopted him. He gave into many mad, nonsensical, lustful, &c. errors; and with such success, that his heresy could scarce be lulled in the course of two hundred years. St. Augustine, before his conversion to the Christian Catholic faith, gave into this heresy. Manes boasted he was CHRIST, and the Paraclete; and after the example of CHRIST, he assumed twelve disciples, on whom he imposed the names of each of the Apostles, and they accompanied him into Mesopotamia. There he promised to cure, by his words only, the king's son; but when Manes had used his magic words, the son expired. On this failure he was cast into prison, but bribing his guards, he escaped; falling at last into the hands of the king, Manes was flayed alive. His principal errors were that of two principles, or a good and a bad god; and that of a fantastical body of CHRIST: the rest of his reveries we omit. They denied free-will in man; so did Luther and Calvin; contrary to, “God from the beginning made man, and left him in the hand of his own counsel.”—Ecclus. xv. He added, “His commandments and precepts. If thou wilt keep the commandments, and keep acceptable fidelity for ever. He hath set before thee water and fire; to which thou wilt, stretch forth thy hand.”—Ibid. xv. “Thy lust shall be under thee, and thou shalt have dominion over it,” said God to Cain.—Gen. iv. 7.

There

There was another sect, of *Cathari*, or Catharists, so named from a Greek word, signifying a cleansing or purging, from a certain execrable manner of cleansing from their execrable uncleanness, that they made use of. These were a branch of the Manichean heretics. They appeared first in the time of St. Felix Pope, about the year 297. They rejected the sacraments of the Church; held oaths to be unlawful, and forbidden to Christians in any case whatever. As to the article of rejecting the sacraments of the Church, has not the Reformed Church rejected the number 7, acknowledged still by the Roman Catholic Church, (as in the time of these Catharists) and instituted by CHRIST? The Reformed Church retaining and acknowledging only two, viz. Baptism, and the LORD'S-Supper. And another sect of dissenters from the Roman Catholic Church hold, with the Cathari, the unlawfulness of oaths; accordingly they refuse to take any, when lawfully required of them.

### *Heretics of the Fourth Age.*

In the course of this age, many heresies sprung up; especially those of the Donatists, Arians, and Semi-Arians; condemned in the first council of Nice, A. D. 325, and of Sardica; also, the Macedonian heresy, anathematized by the Constantinopolitan council, 347.

In this age also broke out the heresies of Aerius, Apollinarists, Priscilians, Helvidians, and Jovinianists.

The author and first instigator of the Donatist heresy was Donatus, a *casis nigris*, a bishop in Numidia, about the year 313.

Another Donatus, bishop of Carthage, was a patron and defender of this sect, but not the author.

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The Donatists, or Donatians, held and taught, 1. That none but the good were in the Church of God. 2. That the Sacraments administered by bad or wicked ministers were null; they therefore re-baptized such Catholics as came over to them. 3. That the true Church existed only in Africa, and in the sect of Donatus. 4. They stiled the Catholic Church the *whore*. Besides these errors, the Carthaginian Donatus was tainted with the reek of the Arian heresy; so St. Augustine testified. Moreover, they held there was no true baptism in the Catholic Church; that the *Son*, in the mystery of the blessed Trinity, was less than the *Father*, and the Holy Ghost less than the Son; with many other errors. Hence there arose two different sects of Donatists, viz. the rigid and the moderate. The first named Circumcellians, the second Rogatists.

The error of the Donatists, with respect to the true Church confined only to their own sect in Asia, is refuted by the promise of God to Abraham; “And in thy seed shall all the nations of the earth be blessed;” Gen. xxviii. (blessed in CHRIST.) “Behold I have given Thee to be a light of the Gentiles, that thou mayest be my salvation to the farthest parts of the earth.”—Isai. xlix. “From the rising of the sun to the going down, my Name is great among the Gentiles, and in every place there is sacrifice; and there is offered to my Name a clean oblation.”—Mal. i. “It behoved CHRIST to suffer, and that penance and remission of sins should be preached to all nations, beginning at Jerusalem.”—Luke xx. As the Donatists could not prove their sect began at Jerusalem, and thence spread throughout all nations, as the Church of CHRIST did; hence false and erroneous was their as-

sertion relative to their Church. In like manner, Luther, Calvin, &c. could not prove their Church, nor their Reformation, to have risen and originated from the Church of CHRIST, the Catholic Church; but on the reverse, to have risen in opposition to it, and to have separated themselves from it, with their protestation against it: hence the Reformed Church cannot possibly be the true Church of CHRIST. Does not the Reformed Church, Donatist-like, Luther-like, proclaim and publish in their writings, preaching, &c. the Church of Rome, and the Pope, to be the *Whore of Babylon*, mentioned in the Apocalypse? Strange calumny, not to say worse, to come from a Reformed Church! Weak must be the foundation of its structure thus builded on, and supported only by abuse, enmity, prejudice, and calumny! That the Church of CHRIST, even in the very time of CHRIST, included good and bad, CHRIST Himself declares the truth, in the many parables he preached to the people, alluding to his Church; of wheat and cockle; barn-floor, where are wheat and chaff; the net cast into the sea; the marriage feast.—Matt. xiii. xxii. &c. However, this proceeded not from CHRIST's preaching, (blasphemous would be the assertion) nor from the preaching of his Apostles, nor from the subsequent nor present doctrine of the Roman Catholic Church; as many of the Reformed Church make free to assert, when they impeach the Roman Catholic doctrine with *superstition, idolatry, &c.* Whence does that proceed? Either from ignorance, seduction, craftiness of persuasive words, prejudice, or enmity. “An enemy  
 “(saith CHRIST) hath done this:” (Matt. xiii. 28:) Satan, with whom Luther confesses he conferred, when he was planning his reformation. Judge you, Friends and neighbours, among whom the writer dwells, and

who have his good wishes in this publication, whether, as St. James writes, “Doth a fountain send forth out of the same hole sweet and bitter water? Can the fig-tree (my brethren) bear grapes, or the vine figs? So neither can the salt water yield sweet. But if you have bitter zeal, and there be contentions in your hearts, glory not, and be not liars against the truth. For this is not wisdom descending from above, but earthly, sensual, devilish.”—James iii. xi. &c.

The morals of the Donatists were wicked and execrable. They profaned the holy sacraments of the Church in a most shameful manner; they overturned the altars, and threw aside as profane whatever was devoted to the service of God and his Church; because they dogmatized that nothing sacred could be performed by or in the Catholic Church. Now, judge you, Friends, if the like has not been dogmatized and done by your first Reformers; of whose doctrine, prejudice, rage, and fury, there remain among you glaring vestiges, in our former Churches, Cathedrals, &c. which you now possess. Branding the primitive divine service performed in those sacred temples (the identical that is still performed in every Church throughout Roman Catholic countries, and in our licensed Chapel here, and elsewhere) with superstition, idolatry, &c.; testimonies that catch the eye of every cool, reflecting, and unprejudiced spectator, and draw from him the melancholy strain: “England (says Camden) sat weeping, to see her abbeyes demolished, which were the monuments of ancient piety;” (Introd. to the Annals of Queen Eliz.;) and, with Sir John Denham:—

“Who sees these dismal heaps, but will demand,

“What barbarous invader sack’d the land?”



"But when he hears, no Goth, no Turk did bring  
 "This desolation, but a Christian King;\*  
 "When nothing but the name of zeal appears  
 "'Twixt our best actions and the worst of theirs;  
 "What does he think our sacrilege would spare,  
 "Since these th' effects of our devotion are?"

COOPER'S HILL.

[Meaning of the Cross, Ball, and Weathercock.—  
See page 297.]

The Donatists were condemned in a council at Rome; St. Melchiades, Pope; and later, after the heresy had subsisted seven years, they were again condemned in the Council of Arles; together with the Quartodeciman heretics, by St. Sylvester, Pope, A. D. 314. At the Council of Arles were present three British bishops, (noticed p. 36, Part I.) not of the Reformed Church, which did not even then exist. Judge again, Friends; "Remember this, and be ashamed: return, ye transgressors, to the heart. Remember the former age."—Isaiah xlv. 8, 9.

*Arius*, the author of the Arian heresy, was a subtle Dialectician, but a blasphemous Theologist against the Divinity of CHRIST. He demeaned a grave and modest exterior, the better to deceive simple kind of people. He became a priest of Alexandria, and in time a notorious arch-heretic. After the death of Achilles bishop of that city, he, incensed that he was not chosen to succeed him, rose up against the Catholic doctrine. He denied the Son of GOD to be consubstantial, or of one and the same substance or divine nature, with GOD the Father; asserting that he was the first creature made by GOD, and that he was capable of sinning. He was condemned by St. Alexander, patriarch of Alexandria: also, in a synod

\* Henry the VIIIth of England, of whom see p. 50, Part I.

of Nice, under the Emperor Constantine the Great, and St. Sylvester, Pope. By order of the Emperor he was banished; but two years after he was recalled, by the intrigue of the Eusebians. To oppose and crush this heresy, the Council of Nice, A. D. 325, drew up the Creed, therefore called the Nicene Creed. In it they inserted this explanatory clause, "Consubstantial with the Father," or of one and the same substance with the Father; proved to be consentaneous to the *Word*. To subscribe to the decrees of this general council, Arius was summoned by the Emperor. He obeyed, and went accordingly. He took with him a schedule of his erroneous tenets, concealed in his bosom. He read aloud before the Emperor the decrees of the council; and he wrote a recantation of his errors, swearing to what he had written, or that he meant as he had written. The Emperor took the meaning of this his oath, as referrible to the decrees he had read; however, the subtle Arius meant and referred his oath to his written errors, he held concealed in his bosom. When he had thus taken his oath, the Emperor, flattered with the sincerity of Arius' conversion, gave orders to St. Alexander, bishop, to admit Arius to the communion of the Church. The good and orthodox bishop, on receiving this message, had recourse to the ALMIGHTY by prayer: going into the Church, he there prostrated himself at the altar, and begged God would either take him (the bishop) out of the world, or prevent Arius from being received into the Church. Accordingly, when the Arians were conducting Arius in triumph to the Church, a necessity of nature enforcing him, he withdrew aside to a house of ease, where he voided his intestines, and died miserably.

This

This heresy began about the year 315. Notwithstanding Arius, and his abettors of his heresy, were excommunicated by their own bishop, in their first broaching it, and their heresy being condemned by the general Council of Nice; and notwithstanding the visible hand of God in the punishment of Arius, yet this heresy died not with him, but it spread itself throughout all Christendom, though more specially in the East; nor is it yet to this day extinct, but it survives among the Socinians, and other sectaries; of which sect the number in this kingdom is not small. Of these mention will be made in the sequel.

*Aetius*, (surnamed the Wicked) a most strenuous abettor of Arianism, was a priest and bishop of Constantinople, under the Emperor Julian the Apostate. His tenet was, that the whole of religion consisted in *faith*. St. Epiphanius has left us forty-seven propositions of this heretic against the blessed Trinity. Akin to these Aetians are many of these times, who make *faith* the chief and only strong hold of their religion, and of their eternal salvation.

The *Socinian* heresy, though a sect of heretics of later date, (1547 and 1552) may be ranked among the Arians; as *Socinus*, the leader, adopted his errors, and spread them throughout different parts of the world. He patronized the errors of the Cerinthians, Paulinians, Sabellians, Arians, and Photinians; of all these heresies, the *Socinian* is the very sink. After travelling through different countries, he at last settled himself at Zurich; there taking the liberty, that Luther, Calvin, and other reformers had taken, to interpret the holy scripture according to private, or own sense and understanding. He went yet further: he held, 1. That God, as  
He



He was one in essence, so He was one in person, who was the Father of our Lord JESUS CHRIST. 2. That in JESUS CHRIST there is no other nature than human. 3. That He (JESUS CHRIST) is said to be the Son of GOD; only by the unction of grace, GOD dwelling in Him: and He being by that excellent unction the Mediator of mankind, therefore all whatever the Church believes and teaches as to the eternal generation of the *Word*, from the substance of the *Father*, or that He is of one and the same substance or divine nature, is false.

But holy scripture and tradition, previously to the time of the Council of Nice, (where it was expressly condemned) refute this heresy, and demonstrate the Son of GOD to be true GOD, consubstantial (having one and the same essence, substance, or divine nature) with GOD the Father; true GOD of true GOD, and co-eternal with Him.—John i. “In the beginning was “the Word;” that is, in the beginning of the Creation, when all things were first made; “and the Word was “with GOD, and the Word was GOD.”—John i. “I “and the Father are one,” saith CHRIST of Himself, (John x. 30) in substance and nature; and St. Thomas professed it by these words, “My LORD, and my “GOD.”—John xiv. “Philip, (said CHRIST to him) “he that seeth me, seeth the Father also; I in the Fa- “ther, and the Father in me.”—John xiv. And the Apostle announces of CHRIST, “Who is over all “things, GOD blessed for ever.”—Rom. ix. “Look- “ing for the blessed hope and coming of the glory of “the great GOD, and our Saviour JESUS CHRIST, “who gave Himself for us.”—Tit. ii. 13. Add to these, the unanimous doctrine of the holy Fathers of the Church.

However,

However, the principal founder of the Socinian heresy was Faustus Socinus, nephew to the former, Lelius Socinus, born A. D. 1539, died 1604. But his sect did not die with him: and it yet survives in this nation among those who deny the divinity of CHRIST—Unitarians, &c.

*Macedonians.*—Macedonius, the author of this heresy, was patriarch of Constantinople, A. D. 341; St. Mark, Pope; and Constantine the younger, Emperor. He maintained the Holy Ghost was not GOD. He occasioned great disturbances at Constantinople, and was disgraced by the Emperor. Refuted; CHRIST commanded his Apostles to baptize equally, “In the name of the Father, and of the Son, and of the Holy Ghost. There are three who give testimony in heaven, the Father, the Word, and the Holy Ghost; and these three are one.”—1 John iii. St. Peter reprobates Ananias, because of his lie to the Holy Ghost; “Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost! Thou hast not lied to men, but to GOD.”—Acts v.

The scripture testifies throughout, that the Spirit of GOD hath spoken by the Prophets, and by the mouth of the Saints. The Holy Ghost is mentioned, by the command of CHRIST, in the form of baptism; by reason of the same divine nature and essence, or as one and the same GOD with the Father and the Son.

To oppose this heresy, and to establish the faith of the Catholick Church with respect to the Divinity of the Holy Ghost yet more firmly and explicitly, the Council of Constantinople drew up a Creed or profession of faith, thence termed the Constantinopolitan Creed, A. D. 381. This Creed is said at the holy sacrifice

sacrifice of the Mass; it differs not either from the Creed of the Apostles, or from that of Nice, unless that it is somewhat more explanatory than the latter, particularly as to the article of the Holy Ghost. Hence it may be reckoned one and the same Creed with the Nicene, asserting more particularly the Divinity of JESUS CHRIST. It has always been acknowledged by the Catholic Church as the standard and watch-word of the Christian Catholic faith, and received as such by the Church of England, according to their 39 Articles.

The reason of the additions in this Creed to those of the Nicene, were to refute and quash several heresies that pervaded at that time; viz. "Of heaven and earth, " of all things visible and invisible," against the Marcionites and Manicheans, and some others, asserting two principles, or Gods and Creators, the one good, and the other bad; that corporal creatures were made by the angels, (Carpocrates;) the race of mankind was made by angels, &c. Hence was added, "of things " invisible," Angels made by God.

2. "Born before all ages:" against the blasphemy of *Photinus*, asserting, among other monstrous errors, that JESUS CHRIST was merely man. He was deposed from his episcopal seat of Sirmium, by a Council held there, A. D. 351. That the Word, or God the Son, was not eternal, but temporary, or produced in time, and drew his origin from the womb of the Virgin in the Man CHRIST.

3. These words, "was incarnate by the Holy Ghost, " of the Virgin Mary," against the heresy of *Appollinaris*, asserting that the Son of Man (CHRIST, the Son of God) brought with him flesh from heaven; and that He did not take it of the Virgin Mary, by the power or operation of the Holy Ghost.



4. "Crucified for us under Pontius Pilate, and was buried," (whereas in the Nicene Creed it is said only "suffered;") against those who allege that the body of CHRIST was not nailed to the cross, or CHRIST crucified.

5. "Sits at the right hand of the Father, and is to come again with glory, of whose kingdom there shall be no end:" against the error of the Millenarians, or of CHRIST's reign here on earth a thousand years.

6. The Nicene Creed has only these words with respect to the Holy Ghost, "And in the Holy Ghost;" but the Constantinopolitan, to refute the error of Macedonius, added, "the LORD and the life-giver, who proceeds from the Father and the Son, is adored and glorified together with them, who spoke by the Prophets."

Lastly; it added the rest that follows, "And one holy, Catholic, Apostolic Church," &c.

*Priscillianists*, about the year 380, held there were two Gods, good and bad; they denied the three Divine Persons of the Blessed Trinity.

*Helvidius*, an Arian, A. D. 380, held that the Blessed Virgin Mary had children by St. Joseph, and he condemned virginity. As to this last point, there are some in these times of the like stamp, condemning the virginity of nuns, and the celibacy of priests.

*Jovinian*, a monk in Milan, eloped from his convent, and became an arch-heretic. He held, that fasting and other penitential works were of no merit; that the state of virginity had no advantage above that of marriage; that the body or flesh of CHRIST was not real, but only fancied or imaginary. When at Rome, he prevailed with many consecrated virgins to marry. He was condemned by Pope Siricius, about the year 386-7; and

and by a Council at Milan, under St. Ambrose, 390. Luther, the arch-reformer and heretic, and his followers, are not unlike to him; also the opponents of the Roman Catholic Church at the present time, by analogy.

*Messalians.* Fanatic heretics, about the year 381, held that Baptism, and the sacrament of the blessed Eucharist, were of no benefit; placed the whole of religion in prayer; rejected the sacraments, and other practices of religion, as fasting, &c.; employed themselves in singing spiritual songs; and pretended to visions and illuminations. An affinity to these may be seen in the *Jansenists* abroad, and in some sects here in England, particularly the M———. Refuted in other heresies preceding and subsequent.

### *Fifth Age of the Church.*

In this age, the particular heresies that will be noticed, are that of *Vigilantius*, A. D. 406; St. Innocent I. Pope. The *Pelagian* and *Semi-Pelagian*, A. D. 408, 417; St. Innocent Pope, and St. Zozimus. The *Nestorian*, A. D. 428; St. Celestine, Pope. The *Eutychian*, A. D. 448; St. Leo the Great, Pope. *Vigilantius*, a curate of a parish in Barcelona, held that no honour was to be paid to the relics of martyrs; no credit to be given to miracles said to be wrought at their tombs; no prayers for the dead; no candles or lamps to be lighted in churches at day-light. He condemned fasts and vigils or watchings with prayer; and he renewed all the errors of Jovinian against celibacy and virginity. An evident affinity to these errors is found among the sects opposing the Roman Catholic Church. Though this sect did not continue long at its first rise, yet it unhappily subsists, survived in these times by the Reformation; as  
will

will be found true by comparing notes. Refuted in other divers heresies preceding and subsequent. Vigilantius' errors, that no reverence is to be paid to the relics of saints, and that the saints are not to be honoured, nor invoked, nor prayed to; which same errors have been adopted by the later enemies of the Church; Lutherans, Calvinists, Wickliff, and yet later by John Dallaus, minister; and yet survive among the present opponents of the Roman Catholic Church, are refuted: Moses, going forth of Egypt, took with him the bones of Joseph; Exod. xiii. Eccclus. xlix. it is said, "And his bones were visited, and after death they prophesied;" that is, by being carried out of Egypt, they verified the prophetic prediction of Joseph, Gen. l. It is related (4 Kings xiii. 21) "And some that were burying a man, saw the rovers, and they cast the body into the sepulchre of Eliseus, and when it had touched the bones of Eliseus, the man came to life, and stood upon his feet." Wherefore those things by which God works miracles are to be had in veneration. [See more on this subject, Part II. p. 207.

*Pelagian Heresy.* Pelagius, the broacher of this heresy, was a native of Great-Britain, about A. D. 408, St. Innocent, Pope. He professed himself a monk, though neither Cenobitic nor Eremitic, but domicil, or under his own roof. He distinguished himself by his piety and learning; but "he that thinks himself to stand," &c.; giving himself up to the vanity of his mind, and to the speculations of profane philosophy, he fell into many errors. He first broached them at Rome, A. D. 400, and there engaged a number of followers, of whom Celestius was the principal, with whom he went into Sicily about the year 409, then to Africa.



Africa. His errors were; he pretended that man was of himself sufficient to work out his salvation by his own natural strength of free-will, and without the aid of the grace of God; that man was able by the same self-sufficiency of himself to attain such perfection as to be no longer subject to inordinate passions, nor to sin; that grace was given in proportion to merit; that there was no original sin; and that infants, or children who died without having been baptized, are not eternally lost or damned. His errors being laid before the Council of Disopolis, they were condemned; but deceiving the Fathers of this Council by his ambiguous answers, he was acquitted. But the Bishops of Africa, who had condemned Celestius and Pelagius at the Councils of Carthage and Mileve, wrote in the strongest terms to St. Innocent I. Pope, who also condemned him. They, on the death of Innocent, presented themselves to the Pope St. Zozimus, who allowed them to defend themselves: but the Pope shortly acknowledged their errors, and also condemned them. The Emperor Honorius then banished them from Rome, but it is thought that Pelagius returned to England, and there diffused his errors. His heresy gained footing in the Eastern and Western parts of the world, and it cast such deep root, that it still subsists in many different sects. His errors were condemned by the second African Synod, under the Pope St. Zozimus, A. D. 416, and by the Council of Ephesus, A. D. 431, and again about the time of St. Leo the Great, 432.

As to original sin, he held it did not exist; that it affected only our first parents, and therefore baptism was not necessary as to cleansing from sin, but only as to adoption, or becoming the children of God, that they  
may

may thereby become the heirs of heaven ; contrary to the express doctrine of CHRIST, “ Unless a man be “ born again of water and the Holy Ghost, he cannot “ enter into the kingdom of GOD.”—John iii. 5; and “ Go, baptizing,” &c. Matt. xxviii.

As to the belief of original sin existing still in mankind, when first born into life, hence the necessity of baptism; there are not wanting some of the Reformed Church, who seem to be infected with Pelagius’s error, from their indifference of baptizing infant children newly born. And this error may be drawn from a false translation by the Reformed Church of the passage of St. Paul, (Rom. v. 12) where he says, “ So death passed “ upon all men, in whom all have sinned;” these last words they have translated thus, “ For all have sinned;” as if only by their own actual sins, and not by the sin of Adam, from whom all contracted original sin.

As to free-will in man, he held it to have been after the sin of our first parents ; and to be now as sound and as strong as it was before sin, in the state of original justice; that the sole strength or power of free-will is of itself sufficient to preserve man from sinning; and that virtue, or the virtues, were not the gift of GOD.

Hence he admitted not the necessity of the grace or help of GOD; but that man of his own nature alone, and the inborn power of his free-will, was altogether sufficient of himself to do every good-work, also to render it meritorious, and that nature and free-will were grace itself; and that no interior grace was necessary, in order to move or excite the will to act; that habitual grace, or grace bestowed by GOD, and abiding in the soul, was inert and destitute of any operation towards merit: contrary to the doctrine of the Catholic Church, teaching that habitual grace is the radical source of merit.

As to his error of original sin, Job saith, (chap. xiv.)  
 “Who can make him clean, that is conceived of un-  
 “clean seed? Is it not Thou only (God) who art.”  
 “Behold (says the Royal Prophet) I was conceived in  
 “iniquities, and in sins did my mother conceive me.”—  
 Pf. l. The plural number, *iniquities* and *sins*, is here  
 expressed, because the *sin* of our first parents implied a  
 three-fold sin, viz. of *pride*, *disobedience*, and *intem-  
 perance*. “Behold the Lamb of God, (behold Him)  
 “who taketh away the sin of the world;” that is, the  
 universal sin of mankind, in which all are born, viz.  
 original sin, (John i. 29) the source of all other sins  
 committed by mankind. Hence, Job expresses his con-  
 viction of having been born in sin, and even then an  
 enemy to God: “Perish may the day wherein I was  
 “born, (Job iii. 3) because even then I was, and I came  
 “into life, offensive to my God by sin.” “Where-  
 “fore, (saith St. Paul, Rom. v. 12) as by one man  
 “(Adam) sin entered into the world, and by sin death,  
 “and so death passed upon all men, in whom all men  
 “have sinned: therefore, as by the offence of one,  
 “unto all men condemnation; so also by the justifica-  
 “tion of one, unto all men justification of life; for  
 “as by the disobedience of one man, many were made  
 “sinners; so also by the obedience of one, many shall  
 “be made just.” To be noted here; though the  
 Apostle in the second part uses the word *many*, yet by  
 that is meant, as he expresses in the first, *all men*; as it  
 is absolutely certain *all men will die*. Here he terms  
*many*, whom before he termed *all*; as all men may be  
 termed *many*.

And as to these words, “In whom all have sinned;”  
 as in the source and root, from whom mankind sprang.  
 Nor



Nor is GOD thence to be accused of *injustice*, no more than a temporal prince would be thought unjust, if on the score of a father's treason, the prince were to banish for ever his kingdom, the father and children, and to exclude them from inheritance.

The sense of the words *many*, *all*, and the article of faith as to original sin, is confirmed again by St. Paul, 2 Cor. v. 14; "If one died for all, then all men were dead, and CHRIST died for all, that they also who live may not now live to themselves, but to Him who died for them, and rose again." Hence *all*, even infants coming from the mother's womb, are spiritually dead as to the soul, by the death caused by original sin; otherwise the Apostle's argument would not be just: whereas it answers to this: CHRIST died only for the the dead, but he died for all, therefore all are dead. Again he saith, "We were by nature the children of wrath."—Ephes. ii.

The *Semi-Pelagian* errors seeming to be at these times more prevalent than the strictly Pelagian errors, among the different opponent sects of the Catholic Church; the *Semi-Pelagian* errors are here briefly stated.

1. They deny the necessity of interior preventing grace, to acquire faith in the first instant. This was also the error of Jansenius of Ipres. Their capital error was, that some beginning of justice, and salvation, viz. of faith, and a will to attain salvation, must come from ourselves; which however is not to be reckoned and called a work, or to be numbered among the works of justice. Like as the desire of a sick person to attain corporal health, that precedes the operation of the physician, is not reckoned among the operations of medicine. They moreover assert, that men, by those beginnings of faith

faith and good-will, are forwarded, and they advance toward receiving the grace of CHRIST; according to that, “It is GOD who worketh in you both to will and “to accomplish, according to his good will.”—Phil. ii. What, in short, they differed in as to this point from the Pelagians is, they held that grace was necessary to the perseverance in good works, though not to the beginning of them; whereas the Pelagians hold that grace is not necessary to the one nor to the other.

2. They subjected grace (of which they acknowledged the necessity as to perfection, and even to begin good works) to the will of man; and asserted that man’s obedience preceded grace, with many other errors; condemned later under Pope Felix IV. in the second council of Orange, 529.

### *The Necessity of the Grace of God.*

The grace of GOD, or a free gift of his divine bounty, by which GOD enables man to keep his commandments, to do good, and to avoid evil; and by which, GOD also gives man the will to do the same; is of necessity to man, in order also to faith, or to believe revealed or divine truths, and to work his eternal salvation. “This “(faith CHRIST) is the work of GOD, that you believe in Him whom He hath sent.”—John vi. 29. Again; “No man can come to me, except the Father “who hath sent me draw him.”—John vi. 44. Not by compulsion, nor by laying the free will of man under any necessity as by force; but by the sweet motions and calls, and by the strength of his grace, moving the heart and will to act, and aiding it to act. And St. Paul, writes to the Philippians, (chap. ii. 13) “It is GOD “who worketh in you both to will and to accomplish.

“Who distinguishes thee? or what hast thou that thou  
 “hast not received, whether of gifts and graces, or  
 “whatever else? and if thou hast received, why dost  
 “thou glory, as if thou hadst not received it?”—1 Cor.  
 iv. 7. Hence it is by grace only, the free gift of GOD,  
 not due to man, that one man is preferred before ano-  
 ther; and not by or for man’s own merits. “For by  
 “the grace of GOD you are saved, through faith, and  
 “that not of yourselves, for it is the gift of GOD.”—  
 Ephes. ii. 8. Again, the Prophet Isaiah saith, “LORD,  
 “thou hast wrought all our works for us;” (chap. xxvi.  
 12;) either by thy grace, if they have been meritorious,  
 or by thy concurrence in the order of nature, if natural  
 goods. “Convert us, O LORD, to thee, and we shall  
 “be converted.”—Lam. v. “I will cause you (saith  
 “the LORD) to walk in my commandments.”—Ezek.  
 xxxvi. 27. “GOD, who worketh all in all.”—2 Cor. xii.  
 “Not that we are sufficient to think any thing (deser-  
 “ving reward) as of ourselves, but our sufficiency is  
 “from GOD.”—2 Cor. iii. Hence this proposition;  
 “To him that doth what of his natural ability he is  
 “able to do, GOD giveth grace,” is a Semi-Pelagian  
 heretical assertion; seeing that man would then first  
 will and act of himself.

This same grace of GOD is also necessary to final  
 perseverance in good. “Being confident of this very  
 “thing, (saith the Apostle) that He who hath begun a  
 “work in you, will perfect it unto the day of CHRIST  
 “JESUS.”—Philip. i. 6. “Who art thou, that judgest  
 “another man’s servant? To his own lord he standeth  
 “or falleth, and he shall; for GOD is able to make him  
 “stand.”—Róm. xiv. 4. “The GOD of all grace, who  
 “hath called us unto his eternal glory in CHRIST

“JESUS,



“JESUS, after you have suffered a little, will Himself perfect you, and confirm you, and establish you.”—1 Pet. v. 10. And CHRIST himself asked this gift of perseverance for the elect, praying, “Holy Father, keep them in thy name, whom thou hast given to me. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil.”—John xvii. 11, 15.

This grace, of such necessity to man, and to his eternal salvation, GOD offers to every man; “He enlightens every man coming into this world.”—John i. Man may refuse to receive; which if he should refuse, he is himself the sole cause of his eternal loss. “Behold, (says CHRIST) I stand at the door, and I knock. If any man shall hear my voice and open the gate, I will enter into him, and I will sup with him, and he with me.”—Apoc. iii. 20. GOD therefore first calleth on man, knocks at the door of his heart, and thus excites his will; and in order to comply, offers him his grace; and it lies on man’s will to consent, aided also by divine grace, “who worketh in you both to will and to accomplish, according to his good will.”—Philip. ii. 15. Or man, by his free will, may refuse the divine offer; then, O Israel, man, thy destruction and eternal loss is of thyself.

*Nestorius Heresiarch*, a monk of Antioch, distinguished himself in such manner, by his piety and eloquence, that he was raised to the see or episcopal power of Constantinople, A. D. 427. At first he showed great zeal against the heretics of that time, and drew on himself universal applause and admiration of clergy and people. But Anastasius, a priest who had accompanied him from Antioch, taking on himself to preach, that they ought

not to call the Blessed Virgin Mary the mother of GOD; Nestorius, far from appeasing the scandal of such doctrine, rather excited it, and he maintained that the Blessed Virgin ought not to be called *Theotocos*, or mother of GOD, but only *Christotocos*, or mother of CHRIST. He taught two distinct persons in CHRIST, that of GOD, and that of man, only joined by a moral union, by which, he said, the Godhead dwelt in the humanity merely as in a temple. Hence he denied the Incarnation, or that GOD was man; consequently, that CHRIST was not GOD, but merely the temple of GOD; and therefore, that the Blessed Virgin Mary was not the Mother of GOD, but only of CHRIST. St. Celestine, Pope, condemned his errors in a council at Rome, A. D. 430; again, in a general council at Ephesus, A. D. 431. He was deposed, and returned to his convent, and shortly banished by the Emperor Theodosius the Younger. He lastly wandered here and there, and died miserably; and as some historians assert, his tongue rotted in his mouth, in punishment of his having been the author of such blasphemy.

Akin to the Nestorians, Helcidians, &c. with respect to the Blessed Virgin Mary, may the Reformed Church be reckoned, from their false translation of the passage in St. Luke, chap. i. 28: "And the angel being come in, said to her, (Mary) Hail, full of grace." This they translate thus; "Fairly-beloved," Erasmus, Beza; "Highly favoured;" and in general, "gracious:" hence not acknowledging her to be full of grace, above that of others. They omit to entitle her the Blessed Virgin Mary; and style her simply in their calendar of saints, Virgin Mary. [See preceding pages, 192.]

Against

Against the heresy of Nestorius, the Catholic Church believes and holds, as an article of faith, that in CHRIST there is only one person, in whom subsists two natures, viz. divine and human; the only Son of GOD made man: that this same Son of GOD descended from heaven, and for us men and for our salvation was incarnate, and made man, suffered, died, and was buried; all which has reference to Him, as to the human nature he took to Himself.

He is called the Son of GOD, according to his divine nature, as born from all eternity, of his Father, *consubstantial* with Him, or of one and the same substance, divine nature; *Light of Light*, true GOD of true GOD. He is called the *Son of Man*, according to his *human nature*, or as *man* taking human nature of the Virgin Mary, flesh in her womb, by the power and operation of the Holy Ghost. The whole of this doctrine is consonant to holy scripture; and to the symbols or creeds, Apost. Nic. and Constant.

Against the same Nestorian heresy, the Roman Catholic Church believes and teaches the Blessed Mary ever Virgin, to be truly and properly the Mother of GOD made man; because the Son of GOD, from the human nature that He assumed to Himself or to his divine nature in her womb, and from her flesh, is truly GOD. And as the appellative GOD implies every distinct divine person of the blessed Trinity, and as Mary the blessed Virgin is truly the mother of this divine person made man, the Son of GOD; for “He shall be called (said the Angel) the Son of the Most High.” (Luke i.) she is therefore the Mother of GOD. The Roman Catholic Church moreover believes and teaches, that in CHRIST there are two natures really distinct, the  
one



one from the other, viz. the divine nature, or the nature of God; and the human nature, or the nature of man, body and soul: as there is in CHRIST a two-fold birth; the one eternal, born of his Father from all eternity; the other temporal, or not from eternity. “In the beginning was the Word, and the Word was made flesh,” born of the Virgin Mary, who in time brought forth her begotten Son JESUS CHRIST.

*Eutyches*, a priest and abbot of a monastery in Constantinople, (A. D. 448, St. Leo the Great, Pope) admitted indeed only one person in CHRIST; but he confounded the two natures in CHRIST, by mixing the two natures the one with the other so confusedly, that after the incarnation he denied there were two distinct natures and he asserted there was only one nature resulting from the two, either by the conversion or change of the divinity or divine nature into flesh, or rather of the flesh into the divinity. Hence, he denied CHRIST to be consubstantial with mankind, according to the flesh. He was condemned in a Council or assembly of Bishops, at Constantinople: and later, in the general Council of Chalcedon, under St. Leo, at which 636 Bishops were present.

*Sixth Age of the Church.*

In this age, only three different heresies will be noticed, viz. those styled *Incorrupticolæ*, A. D. 564; John III. Pope. They held, that the body of CHRIST, while he was here on earth in his mortal state, was not passible, or subject to pain, hunger, thirst, or to any alteration. This was a spawn of the preceding Eutychian heresy: but it is a certain truth, that CHRIST took on Himself our infirmities and natural defects, except

cept our ignorance and concupiscence; “That it might be fulfilled which was spoken by Ifaias the prophet, saying, He took our infirmities, and bore our diseases.”—Matt. viii. 17.

The *Agnoetæ* maintained, that CHRIST was ignorant of some things; but St. John asserts, “We saw Him, full of grace and truth,” (Jo. i. 14) “in whom are hidden all the treasures of wisdom and knowledge.”—Col. ii. 3.

The *Tritheists* have been noticed in preceding pages.

### *The Seventh Age of the Church.*

*Mahomet* hatched a religion, if it may be so called, rather a ludicrous, obscene, and blasphemous fable; yet realized by him, and followers of his law, termed the *Alcoran*; having no connexion either with the law of Moses, or with the Evangelical. A religion promulgated by force of arms, not by doctrine, nor by miracles. A religion holding out to its followers no other felicity than terrene and brutal, in the gratification of gluttony and lust. His errors are too absurd and ridiculous to be noticed. He died A. D. 631. Surprising yet it is, what progress his pretended religion made, and that it should still survive in the human race.

The *Paulicians*, A. D. 653, held, with the Manicheans; that there were two principles, or Gods, a good and a bad; denied the blessed Virgin Mary to be the Mother of God; also that the bread and wine were, by consecration in the Eucharistic sacrifice and sacrament, changed into the body and blood of CHRIST; rejected all veneration to the cross of CHRIST, with many other errors, similar to preceding ones noticed. With respect to these last points, do they not yet survive among the sects of these times; Lutherans, Calvinists, and

and other opponents of the Roman Catholic Church, holding consubstantiation, union of the body, &c. with the bread and wine? Let them judge themselves.

The *Monothelites* held, that there was but *one will* in CHRIST. Condemned at the Court of Rome, A. D. 630, St. Agatho, Pope. These *Monothelites* were Demi-Eutychians; asserted that CHRIST had but one will, compounded of the human and divine. Condemned by Pope John VI. A. D. 640.

### *The Eighth Age of the Church.*

*Iconoclasts*, or demolishers and breakers of holy images, pictures, &c. an heretical sect, A. D. 725; St. Gregory II. Pope; Leo III. Emperor. They cast out of the churches the holy images and statues, and caused them to be broken, destroyed, or burned; on this score they were called *Iconoclasts*, or *Iconomacks*, importing the signification of their facts. Against this sect the seventh Nicene Synod was assembled, consisting of 350 bishops, besides many abbots, priests, &c. who decreed against their heresy, and condemned it. A glaring instance of this heresy, and of the result of the Reformation, catches the eye of every spectator, admiring the lofty and stately edifices of our ancient Cathedrals, and other Churches raised by Roman Catholics, throughout the whole nation. [See page 296.]

With respect to this error, the foresaid bishops, priests, &c. having declared the sense of the Church in relation to the matter in debate, which was found to be, to allow holy images and pictures a relative honour; the Council was closed and approved by the Pope. Many passages of the Fathers were read in favour of the *relative* honour due to holy images. After which all  
cried



cried out, they were sons of obedience who placed their glory in following the *Tradition* of their holy mother, the Church; and they denounced many anathemas against all image-breakers, that is, against those who do not honour holy images, or who call them *idols*. To accuse, therefore, the Roman Catholic Church of idolatry on this score, is to offer an injury to CHRIST, represented to us on a cross, or crucifix. For the oftener people behold a crucifix, holy images, or pictures, the oftener they are excited to the remembrance of what they represent; therefore these images are to be honoured; yet not with the worship called *Latria*, or supreme worship, which alone can be paid to GOD; that they be honoured with incense and candles, as the cross, the gospel, and other holy things are, all according to the custom of the Ancients. For the honour, paid to Images, passes, or is referred to, the archetypes or things represented; and he who reveres the image, reveres the person it represents. This the Council declared to be the doctrine of the Fathers, and *Tradition* of the Catholic Church.

*Felix and Elipandus*, two Spanish bishops, A.D. 792; Adrian Pope. They held erroneously that, CHRIST, as man, was only the adopted Son of GOD; not the proper and natural Son. Hence, admitting two Sons, they admitted also two persons in CHRIST, which is the Nestorian heresy. For though by word of mouth they professed only one person in CHRIST, yet in fact they introduced two persons; for they maintained that in CHRIST, one is the Son born from eternity, another the son born of Mary in time; and consequently, that the blessed Virgin Mary was not the Mother of GOD, as Nestorius also taught. This heresy was condemned

demned in divers Councils, chiefly at Francfort, A. D. 794. But it is said, these two bishops revoked their heresy. See St. Thomas Aquinas, p. 3, q. 23, a. 4. Refuted: “Behold a Virgin shall conceive and bring forth a Son, and his name shall be called Emmanuel, that is, GOD with us.”—Isaiah vii. “A little one is born to us, and he shall be called wonderful, GOD, Strong.”—ch. ix. “Thou art CHRIST, the Son of the living GOD.”—Matt. xvi. “This is my beloved Son.”—Matt. iii. “My LORD, and my GOD.”—John xx. Hence the Lord JESUS is one only Son of GOD, and not two sons.

*The Ninth and Tenth Age of the Church.*

In these two ages, not to proceed to too great a length, only two or three heresies will be noticed.

1. *Goteschale*, A. D. 867; (Adrian XI. Pope.) *Goteschale* was a wandering monk, of the abbey of Orbasis, Soissons. His errors were of predestinarianism, blasphemously asserting that reprobates were doomed by GOD to sin and hell, without the power of avoiding either. He was degraded and condemned in a synod at Mentz, 848. He being yet refractory, was again condemned 849. He also held many other errors, that gave rise to many controversies in the Gallican Church, concerning predestination, reprobation, and CHRIST's death for the wicked.

2. *John Scotus Erigena*. An Irishman, a subtle sophist, and infamous for many absurd errors, both in faith and philosophy. He published a book against *Goteschale*, on predestination, in which he openly advanced the Semi-Pelagian errors against grace, besides other monstrous heresies; amongst others, against the  
mystery

mystery of the real presence of the body of CHRIST in the blessed Eucharist. St. Leo IX. Pope, in a council at Vercalli, condemned a book of this John Scotus to be cast into the fire, A. D. 1051. The like heresy yet surviving among the opponents of the Roman Catholic Church, stands alike condemned.

*Berengarius*, the parent of the Sacramentarians or Protestants, Hugonots, Calvinists, &c. in the doctrine of the sacrament of the blessed Eucharist, was a native of Tours, born about the year 1000. Going to Angers, he was appointed, by Eusebius, the bishop of that city, archdeacon and treasurer of the Church, A. D. 1039. There he began to spread his errors, five in number. About the year 1047, he first broached his errors against marriage, and against the baptism of infants, but soon corrected himself. He soon after fell into others, concerning the blessed Eucharist, in which he made use of the erroneous book of John Scotus Erigena. He denied the mystery of the real presence, and transubstantiation. St. Leo IX. was no sooner apprized of it, than he condemned the new heresy in a Council held at Rome 1050. Berengarius insolently renewed his errors at Chartres, in 1054. Victor XI. Pope, confirmed all the decrees of his predecessor Leo IX. But Berengarius made a jest of the oath he had taken relative to his recantation, and he continued to teach his heresy; he at length spoke injuriously of the see of Rome, and the holy Pope, Leo IX. Again and again did he recant, again and again did he relapse, and again and again was he condemned at the Council of Rouen, 1063; Poitiers, 1075; Rome, 1078; Bourdeaux, 1080. He then retreated to the Isle of St. Cosmas, near Tours, where he died. His repeated recantations of his errors, and repeated relapses,

render



render his true conversion dubious. This heresy, still surviving in the Reformed Church, is alike condemned by the Holy Catholic, Apostolic, and Roman Catholic Church, Pius VII. Pope.

*Twelfth Age of the Church.*

In this age, the principal errors to be noticed are against Transubstantiation of the bread and wine into the Body and Blood of CHRIST, continued and propagated by the *Petrobusians*, surnamed from Peter de Bruis; by the *Waldenses*, from *Waldo*, of Lyons in France; by the *Albigenses*; and by the *Wicklifs*; revived by the Calvinists.

Peter Bruis' errors were; he denied the validity of infant baptism, condemned the use of churches and altars; and wherever his rabble was strong enough, they beat them down; rejected the Mass; denied that alms and prayers avail the dead, and forbade the singing of the divine praise in the churches; rejected the veneration of crosses, broke them down, and made bonfires of the wood, on which he boiled great pots of broth and meat for a banquet, to which he invited the poor. At last he was taken, strangled, and his body burnt for his riots at St. Giles's, A. D. 1126.

Of a similar stamp was *Arnold* of Brescia, and of the same doctrine with these heretics. He repaired to Rome, and stirred up great disturbances, under six succeeding Popes; Innocent II. Celestine II. Lucius II. Eugenius III. Honorius II. Anastatius IV. and Adrian IV. the English Pope. Arnold fleeing from Rome was taken and condemned by the government for his disturbances to be hanged and burned, A. D. 1155.

About the same time there swarmed a number of other heresies and sects, in the southern counties of France,

France, under the name of *Cathari*, or Puritans, (of whom mention is made in preceding pages) *New Manichees*, *New Arians*, *Bons Hommes*, &c. they declared that they did not receive the law of Moses, nor the Prophets, nor the Psalms, but only the books of the New Testament; with many other errors. Their errors were confuted from the New Testament only; and a solemn sentence was pronounced in 1176, and they were condemned in the name of the council, by the Bishop of Lodeve.

These are the heretics known by the name of *Albigenses*, from a province in France, called ever since the fifth century Albigenois, and the people Albigenses. They were composed of all the former sects, and differed in opinions among themselves. Their errors were; they owned two principles, the one good, the other bad; the former the Creator of the invisible spiritual world, the latter the creator of bodies, the tutor of the Jewish dispensation, and author of the Old Testament. They admitted two *CHRISTS*, the one bad, who appeared on earth; and the other good, who never lived in the world; they condemned all the sacraments, rejected baptism, &c.

It must be observed, that among the heretics of this twelfth age, two sorts of errors prevailed. The first was common to all the heretics of that century, viz. against the hierarchical order of the Church, its usages, ceremonies, and sacraments; alike in these times among the opponents. The second sort of errors was peculiar to certain sects, as it happens even now-a-days; Petrobustians, Albigenses, Waldenses, blaspheming the Church of Rome, and its decrees; item against the Clergy, execrating, destroying, and vilifying approved customs of the Church; against the sacraments and saints. Con-  
victed

viſited of theſe and many other errors, they were condemned by the council of Lateran III. 1179. Some ſimilarity and tincture of the like errors ſurvive, alas! in theſe days.

*Heresies of the 13th and 14th Age of the Church.*

The *Apoſtolici*, a ſect of heretics, A. D. 1287; Honorius IV. Pope. They held, 1. That many Chriſtians in thoſe days had more divine knowledge than the Apoſtles had. 2. That there is a ſalvation to be revealed, unknown to the Apoſtles themſelves. 3. That God will in a ſhort time raiſe up Apoſtles, men extraordinarily endued with viſible infallible gifts, to preach the goſpel, &c. with many other ſuch erroneous tenets.

*Fraticelli*, heretics about 1296, Boniface VIII. Pope; 1304, Benedict XI. They taught promiſcuous beddings; nothing to be held as one's property or own; Chriſtians not to be governors of common-wealths; they rejected the ſacraments as uſeleſs, and rebelled againſt the Church; with other ridiculous errors. Condemned by Boniface VIII.

*Beguardi and Reguini*, A. D. 1312. Akin to the former. A ſect formed of poor laymen and women; they fell into many extravagant errors, and became a ſociety of various notions and opinions, with no other ground but the hatred they bore to the Pope, and other prelates, and the affectation of a voluntary poverty, under which they covered an infinite number of diſorders and crimes. Such are the baneful fruits of ſelf-conceit.

*John Wicliff*, a native of Yorkſhire, 1324, was educated at Oxford, and profeſſor there of theology, with great reputation. Being diſappointed in his expectancy of the principality of Canterbury college, and the Pope, Clement VII. reſuſing him the biſhopric of Worcester,



cester; to revenge himself, he became "one of the household," a most violent enemy to the Church, and broached, among forty-five errors laid to his charge, the following errors, which he taught publicly.

i. That the Church of Rome was not the Chief Head or Supreme of all other Churches, but the synagogue of Satan; nor the Pope the immediate vicar on earth of CHRIST, and the successor of St. Peter; that neither the Pope, nor archbishops, nor bishops, had any pre-eminence above other prelates. That the substance or the material part of the bread and wine remained in the blessed sacrament of the altar after the consecration; and that JESUS CHRIST is not really present, but only in figure. That when a man is contrite, or sorry for sins he may have committed, the confession of sins to a priest is superfluous, and to no purpose. That after Urban VI. no longer any Pope was to be acknowledged; but thenceforward people to live according to their proper or special laws. That it is not necessary to salvation to believe the Church of Rome to be the Head of all other Churches; and that it is ridiculous to give any credit to the benefit of indulgences granted by the Pope, or bishops. Besides these errors, similar to those of the arch-reformer Luther and his followers at this present time, and many other errors, he endeavoured to establish equality and independence among mankind. This created a general insurrection among the peasants, and great mischief ensued. His heresy spread throughout this nation, and elsewhere. Wicliff was condemned in a national council held at London, 1381; and King Richard published a declaration against the Wicliffs. His errors were also condemned by the council of Constance, 1597. He died at Lutterwood in Yorkshire,

1384; but his body was taken up from the grave, and his bones were burnt to ashes: yet his errors survive.

### *Fifteenth Age.*

A follower of Wicliff was *John Hus*, a Bohemian, rector of the university at Prague, and the curate of Bethalem church, in the same city. He also renewed the errors of the Waldenses, and he added many others, to the number of thirty. Among them, that the Roman Pontiff or Pope is not the Head of the Church. He had a number of followers; particularly after he joined Jerome of Prague. His doctrine was strictly examined at the Council of Constance, and he and his books were condemned to the flames, and they were executed accordingly, 1415. Jerome of Prague underwent the same fate, 1416.

### *Sixteenth Age of the Church.*

This age was pregnant with a most virulent spawn of fanatics, heretics, &c. at the head of whom stepped forth *Martin Luther*, an Augustin friar and priest, the most famous (or rather infamous) arch-heretic that appeared since Arius. Of Luther mention has been made in the introduction, and his errors refuted throughout the compilation. He was born 1453; he entered among the Augustin friars at the age of twenty-two, was ordained priest at twenty-five, and became doctor and professor of theology. He shortly after rose up to oppose the doctrine and practices of the Church of Rome, (of which he was then a member;) though not altogether (as observed in the Introduction) on account of a disappointment relative to preaching, but rather from his reading the books of John Hus, (as Luther himself acknowledged)

acknowledged) occasioned him to change his doctrine, and inspired him with hatred against the practices of the Roman Church and the scholastic divines, whose opinions he opposed by public theses, 1516; and this was a long time before the preaching relative to indulgence was appointed. As some abuses, were committed by the preachers, and the collectors of alms or contributions towards the edifice of St. Peter's church at Rome, Luther thence took the occasion to spread his errors with eclat; he did this with such vehemence in his preaching, that he stirred up the Catholics against him. He then unmasked himself, kept no bounds, and separated himself from the communion of the Roman Catholic Church; he drew after him into his heresy the Dukes of Saxe, Denmark, Sweden, and a number of kingdoms and sovereignties throughout Europe. He was excommunicated by Pope Leo X. 1520, and condemned by the faculties of Louvain, Cologne, and Paris; but all this was to no purpose. Throwing off his monastic habit, obedience, and profession, in 1524, he married publicly a Nun, called Catherine de Bore, in 1525, by whom he had three sons. He then, with Melancthon, and his principal followers, decided that Philip, the Landgrave of Hesse might lawfully marry a second wife, while his first wife was still living. This occasioned a great outcry and clamour; also the conference he gave out to have held with the devil, with respect to private masses. He died 1546, at the age of 63.

His works are replete with such vanity, such acrimony, and such jeer against the Church of Rome, the Pope, and most respectable persons, that the very reading of them is detestable and contemptible. Among his other errors, to the number of fifty-one, the principal



ones are:—The saints are not to be invoked, or honoured. The history of holy Judith, &c. and other books of the holy Bible; are apocryphal, or not canonical and of scriptural authority. The right of interpreting holy scripture is equally allowed the laity, as the holy Fathers and Doctors of the Church. The orthodox Church, or Catholic Church, the Church of Rome, failed at a time. This precept, “Increase and multiply,” is more than a precept, as it cannot be prevented nor omitted; and it is as necessary to man to act accordingly, as it is to him to eat, and to drink, to sleep, &c. The sacraments confer not grace. The faithful are at liberty to eat flesh-meat, &c. on any day whatever; Fridays, Lent, &c. Baptism justifies none. Confirmation, no sacrament. In the Eucharist, the bread remains. The Mass, called a sacrifice by the Papists, (a nick-name, by which he was the first that so called the Roman Catholics) is the summit of idolatry and impiety. The best repentance is a new life. No satisfaction to be made by us for sins committed, however grievous. The souls in purgatory are not helped by prayers, &c. Indulgences, of no signification, cheats, &c. Legality of many wives, &c. with many other perverse dogms against faith and sound morality.—Condemned by Leo X. 1520, and lastly by the Council of Trent, Paul III. Julius III. Pius IV. 1564. Is it not evident, that these very errors still subsist, survived among his followers, and the different opponent sects of the Roman Catholic Church? The disciples of Luther assumed to themselves the appellation of *Protestants*, 1529; appellation sufficiently expressive of its meaning; till then not known, nor heard of any where. These errors of Luther having more or less affinity with all preceding ones, their refutation co-exists.

To Luther's abettors may be applied, "But the  
" multiplied brood of the wicked shall not thrive, and  
" bastard slips shall not take deep root, nor any fast  
" foundations. And if they flourish in branches for a  
" time, yet standing not fast, they shall be shaken with  
" the wind; and through the force of winds (of dif-  
" ferent doctrine and principles) they shall be rooted  
" out. For the branches not being perfect shall be  
" broken, and their fruit shall be unprofitable and sour  
" to eat, and fit for nothing."—Wisd. iv. 3!

The writer now earnestly begs leave to recommend to those of the Reformed Church who have perused these tracts, to compare notes of their tenets with those here fairly stated of Luther, Melancton, &c. and let an upright conscience (the secret, faithful, and sacred monitor of man) dictate to them the sentiment and conviction of the right and the wrong religion; since where both are so contradictory and opposite the one to the other, the one must be true, and the other false; according to the foundation on which the one and the other is grounded, and proved to be so.

Here is given a melancholy and mournful list of heretics. Among these are several bishops, priests, &c. of the holy Catholic Church, broachers of the heresies; and at the close of them stands *Luther*, priest, and an Augustin friar. But all these dismal events are no ways derogatory to the infallibility of CHRIST's Church, doctrine, &c. nor to the sanctity of it; seeing that the event did not proceed from her doctrine, but from revolting children opposing it, and not practising it in life. Of such it may be said, with St. John, "They went  
" out from us, but they were not of us. For if they  
" had been of us, they would no doubt have remained

“with us; but that they may be manifest that they are “not all of us.”—1 John ii. 19. The cause was their own perverseness, pride, self-sufficiency, and conceitedness; in a word, inordinate passions of mankind, not duly checked and subdued by reason and religion. No more derogatory then to the holy Catholic Church were these apostates, than Judas among the twelve Apostles was to the sanctity of CHRIST, and to the other eleven Apostles. Of such CHRIST predicted; “A man’s enemies shall be those of his own household;”—Mat. x. 36; (bishops, priests, &c. of his own Church.) They in their own nature are like other men, frail, peccable, &c.; such were even the other Apostles, &c. [see p. 415.] However, all this is not a jot derogatory to the infallibility and sanctity of CHRIST’s Church, nor lessens it; on the contrary, it rather corroborates it, seeing that no sooner did they pollute the name of the LORD, his sanctuary, doctrine, &c. than they were expelled the fold, as scabby sheep; as withered and rotten branches, lopped off from the tree, by excommunication and anathema. Yet such is the protection of GOD over his Church, upholden by the promise of CHRIST the founder, that not one of the Popes, existing the respective Head of the Church, ever was the broacher of new doctrine, new Church, new religion, an enemy to CHRIST; nor consequently any individual of them, (or of their successors, to the present Pope Pius VII.) the *Antichrist*, though traduced as such at and since the *Reformation*. [See p. 367, 496.]

*Melanchton*, joint companion of Luther, 1518; *Carlostadt*, *Zuinglius*, *Le Clerc*, 1523; *Ælampadius*, 1524; *Anabaptists*, with *Stork*, their chief, 1514; *Sacramentarians*, 1526; *Ubiquitarians*, 1527; *Bucer*, 1528;



1528; Michael Servetus, chief of the Anti-Trinitarians, 1531; Calvin, 1535; Osiander, 1550; Faustus Socinus, 1561; Episcopalians, Presbyterians, 1562; Puritans, 1583; Robert Brown, Balus, 1590, &c.

This spawn of heretics was no sooner hatched, than they differed in opinion the one from the other, and rose up inimical the one against the other. Yet the whole mass united friendly (like Herod and Pilate against CHRIST) and conspired to destroy and abolish utterly the true Church of CHRIST, the Roman Catholic; but in vain. "Many times have they fought against me, from my youth, (let the Church now say) many times have they fought against me, but they could not prevail over me."—Ps. cxxviii. "Why have the Gentiles raged, and people meditated vain things? Why come together against the LORD, and against his CHRIST? Let us break their bonds asunder, and let us cast away their yoke from us;" said the heretics of former and later times, separating themselves from the communion of the holy Catholic Church. But "He that dwelleth in the heavens shall laugh at them."—Ps. ii. "Heaven and earth shall pass, but my words shall not pass. Lo, I am with you to the consummation of the world; and the gates of hell shall not prevail against my Church, built on a rock."

The words of the great St. Leo may be here not improperly applied: speaking of Pagan Rome, before it became the seat of the Christian religion and Church, he says, "Therefore did they imagine they had adopted religion in its plenitude, because they rejected no falshood." Similar to this is the Nation where no dissenting sect from the National Church is rejected, but embraced and allowed, unmolested and uncontrouled; while

while the only true Church and religion is rejected with contempt and ridicule.

*A Third PRAYER, recommended to be said in behalf of the Members of the Reformed Church.*

O Almighty, Eternal, and Merciful God! whose judgments are righteous, and counsels are unfearchable! who visitest the iniquities of the parents upon the children, to the third and fourth generation, and yet rememberest mercy; who savest all, and wouldst have none to perish; turn away, we beseech Thee, thy wrath from us, their posterity. Look upon the souls that are seduced by the deceit of Satan; that by casting off all heretical corruption, the hearts of such as err may repent, and turn to the unity of thy truth. Deliver the ignorant from being seduced by false teachers; and the learned from being abused by the passions of pride and self-sufficiency. Grant them true humility of mind and heart, and submission to thy Divine Spirit. By this thy Divine Spirit, vouchsafe, we beseech Thee, to enlighten and subdue their minds and hearts to the obedience of thy divine faith; and we beseech Thee in thy mercy and clemency to deliver this whole nation from the spirit of contradiction, discord, and opposition to thy one holy Catholic Church, which they profess daily by word of mouth. Make known to them that only Ark of salvation; and grant, that instead of so many divisions and dissensions in religion, under which we labour, they may return to that unity of mind, steadiness of faith, and tranquillity of conscience, which is no where to be sought, found, and enjoyed, but in the communion of thy true Church, thy one fold, and of which Thou art, O CHRIST, the Son of the living God, and our only Redeemer,

Redeemer, the true and only Shepherd, the way, the truth, and the life. But to this they can come only by the assistance and conduct of thy grace: Grant them, we beseech Thee, this grace, that they who live in the Christian profession of thy Name, may live also in the profession of thy faith, Church, and religion; that they may avoid those things that are contrary to that profession, and embrace what is agreeable to it; and thus come, after this life, to enjoy Thee in the eternal happiness of thy Triumphant Church in heaven, through JESUS CHRIST, our LORD. *Amen.*

*Conclusive Address to the Members of the Reformed Church who may have perused these Tracts.*

THE writer, by way of proem, addressed himself to the said members; to them he pledged himself to state, through the course of these tracts, in a fair and impartial manner, the rise, the progress, &c. of the Roman Catholic Church and Religion, and that of the Reformed Church. He trusts he has, accordingly as he engaged himself to do, complied, and with strict veracity. Thus to execute his engagement, he has reluctantly been obliged to state facts rather disagreeable; and which, otherwise than in hope they may tend to “instruct the ignorant, to counsel the doubtful, &c.” in a word, to forward and to promote the *summum bonum* of their eternal salvation, he would rather have omitted, and have suppressed certain expressions that rather stain than embellish his paper. However, he yet confides in their candour and credit, in favour of his upright, Christian, and neighbourly intention towards his natives. Without acrimony, without the least malignant reflection or reproach, has he mentioned several such.



such-like reflections, aspersions, falsities, slanders, jeers, insults, which the members of the Reformed Church have, from the commencement of the unhappy Reformation, cast on, and still continue to cast on, the members of the Roman Catholic Church, in this very nation. To the truth of this assertion, the writer appeals to the reader himself, whether perhaps himself has not entertained sinister notion, or heard (even from the pulpit) in conversation, or read in books, invectives against Roman Catholics and their religion, with jeer of popery, papists, superstition, even idolatry. Be yourselves witnesses; and as the Royal Prophet dictates, “If in very deed you speak justice, judge right things, O ye sons of men.”—Ps. lvii. Permit him to observe to you, if the Reformed Church stands on no firmer ground than on that of virulent invectives, even bordering on blasphemy, against the Roman Catholic Church, weak indeed must be the foundation. Weak again, by reason of its founder and corner stone, which the Reformed Church must acknowledge, and cannot possibly deny, to have been no other than *Luther*; and in this very nation, Henry VIIIth and Elizabeth. [Of *Luther*, his character, and Henry VIIIth, see p. 41, 42, 51, 52.] And if the Roman Catholic Church and her members be such as represented by the Reformed, the members must certainly be devoid of common sense and reason in their belief and practice; such belief and practice are inconsistent with the one and the other. Yet Roman Catholics trust, their fellow natives will allow them to enjoy at least that blessing of common-sense and reason, equally with themselves; however this blessing they refuse them, by their assertions of the folly and reveries of their religion. The reader may have observed, from which side of the

two, such virulent aspersions proceed, and with whom they began; [See p. 41, 78, 562, &c.] and he must avow, he has witnessed the like on many occasions.

The writer, in justification of his own Church, the Roman Catholic, of which he has been a member by baptism now fourscore and two years, and a minister nearly threescore, can, and does aver, he has heard and read the forementioned virulent and calumnious invectives of the Reformed Church against the Roman Catholic Church, and has himself borne them. But he can also aver, that he never heard, nor read the like invectives from Roman Catholics against Protestants. Reflections indeed, (if such they may be called) he has heard of pity and compassion on their fellow-natives, deluded by the father of lies; their blindness in point of faith, and in their contradictory principles; and he has occasionally heard some of his Church style Protestants in general heretics; but these were mostly of the lower ignorant sort. To rectify this their ill-grounded notion, the Writer has inserted a Corollary on Heresies and Heretics, p. 99, 100, &c. By this, Roman Catholics may be able to judge how far they are right or wrong in settling the appellation, in a general way, and indiscriminately on all the members of the Reformed Church. And moreover by that Corollary, those of the Reformed Church will be able to discern, and judge of themselves whether they are strictly heretics, or even deserve the appellative.

This again the Writer can aver, that when at college in his juvenile days, he was taught not to inveigh against his Protestant fellow-natives, but to pray for their conversion; and such has always been, and yet continues to be, at this very day, the practice of the Roman Catholics, particularly of England, as our very Common Prayer-

Books testify by the Litany and prayers to that intention. [See the large or double; manual Prayers on Wednesday.] One of the prayers the writer here describes :—

“ O Almighty and Eternal GOD! who savest all, and  
 “ wouldest have none perish, look down, we beseech  
 “ Thee, on those souls of this our nation, that are se-  
 “ duced by the deceits of Satan; that the hearts of all  
 “ those who err, laying aside all heretical corruption, may  
 “ repent, and return to the unity of thy truth, through  
 “ JESUS CHRIST our LORD. *Amen.*”

The only and main point remaining is to consider seriously, and to examine closely, which of the two Churches described throughout these tracts, carries with it the evident marks of the “ Holy Catholic Church;” then accordingly to decide; for both cannot possibly be true: where the one is as opposite in principles, tenets, &c. to the other, and as contradictory as white is to black. One GOD, one CHRIST, one Church; “ For neither  
 “ is there salvation in any other. For there is no other  
 “ name under heaven given to men, (nor Church, than  
 “ the Holy Catholic Church) whereby we must be  
 “ saved.”—Acts iv. 12, 13.

Notwithstanding all the assertions of Roman Catholics, with respect to their real tenets, some of the Reformed Church, even native neighbours and friends, will not give them credit for what they say. Is this neighbourly? is it honest? is it charitable? is it Christian? is it even civil thus to belie them?

Shameful to be said! another falsity charged on the Roman Catholics by Protestants (at least by many) is that the Roman Catholics allow not Protestants the chance of eternal salvation, but that they doom all of them (excuse the expression) to eternal damnation. False, indeed,



indeed, and groundless is the aspersions! The tenet of the Roman Catholic Church is, That out of the true Church, the one holy Catholic Church, professed by the Apostles' Creed, none can be saved; it being the Church established by CHRIST, as the ark of salvation to mankind in the New Law, prefigured by the ark of Noe, out of which none were saved from drowning in the waters of the deluge, except Noe and his family, whom God enclosed within it. [See p. 88, 141, 375.] This yourselves profess, as often as you repeat the said Creed, viz. I believe the Holy Catholic Church, (in which Church I believe there is, the forgiveness of sins, the communion of saints, and life everlasting to be obtained. Ditto Athan. Creed.

But, to state fairly the charge you cast on Roman Catholics, as to this point; may they not, on just ground, retort the charge on the Established Church? May you not bring it home to yourselves? Particularly, when on the first day of Lent your Liturgy ordains that the following Communion shall be read publicly from the pulpit, at divine service. "Cursed is the man that maketh any carved or molten image, to worship it." Now is it not evident, and can you deny it, that you charge Roman Catholics with making carved or molten images? This you cannot deny; (nor do we deny it.) But you moreover charge us with worshipping such images; this again you cannot deny. (But this we solemnly deny.) Consequently, you charge us with *Idolatry*; this also you cannot deny. For, to adore and to worship carved images is certainly *idolatry*; and the sentence passed on *idolaters* is irrevocably the sentence of eternal damnation. Hence do you yourselves, (by this Communion) doom Roman Catholics publicly and solemnly

solemnly to eternal damnation. Judge now yourselves, on which Church rather to cast the charge.

But be it observed, as has been before, (p. 209) that your first Reformers and founders of your Church presumptuously altered and falsified the very words of GOD in this commandment. The very words of GOD are, “Thou shalt not make to thee a graven thing, (not “image;) and thou shalt not adore them, nor serve “them.”—Exod. xx. Nor is it added, (as in your Bible) “Thou shalt not bow down thyself to them.” This presumptuous alteration of *any graven thing*, into *any carved or molten image*; and thou shalt not bow down, &c. they made in odium to the Roman Catholic Church, and in order to give some ground in favour of their Reformation against the use of images, crucifixes, &c.; not attending to the end to which Roman Catholics made images, which the Reformers themselves knew was not to *worship them*, as they aspersed, nor to *adore and serve them*, as the real words are in the Holy Bible, but, &c. [See p. 214, 231.]

The Commandment is thus worded and read in your Bible, “Thou shalt have no other Gods before me. “Thou shalt not make unto thee any graven image. “Thou shalt not bow down thyself to them, nor serve “them.”—Exod. xx. N. B. *Graven image* is a false translation, to supply the true, viz. *any graven thing*. [See p. 214.] Another false translation is, “Thou shalt “not bow down thyself to them,” to supply the true, viz. “Thou shalt not adore them, nor serve them.”

The stress of the commandment is solely confined to these words, “Thou shalt have no other Gods;” truly translated, *strange gods*; and the purport of the forbiddance of making either *images*, [according to your Bible,

Bible, why thus worded by your first Reformers, see preceding pages] or *graven things*, is fully signified and declared by the sequel, viz. “Thou shalt not adore “nor serve them,” viz. *graven things* or *graven images*, as gods, strange gods, to thee; whereas, “I the “LORD thy GOD am mighty and jealous, and there “is no other GOD but I, or besides me.” And to be observed here, there is a wide difference between the act of *adoring* and bowing down. [See adoration, &c. p. 209, 210, 211.]

That Catholics neither adore, nor bow down to, nor serve images, pictures, &c. as Gods, see p. 216, &c.; that indeed would be *idolatry*.

This truth is confirmed by undeniable facts of the first Christians, in the Apostles and Christians in general, particularly in the first centuries, who suffered banishment, imprisonment, racks, scourges, torments, and death, under every shape, from the ten cruelly persecuting Roman emperors; and thus, in every age, Persia, &c. rather than adore, worship, serve, or sacrifice to their *gods* or *goddeses*, Jupiter, Apollo, Juno, Diana, &c. Among these truly martyrs were, St. Peter, the first Pope, and thirty subsequent ones; who were even then Roman Catholics as to their faith, religion, and church, though not explicitly by the appellative *Roman*. [Added thereto for reasons stated p. 48, &c.] Among other witnesses stand forth with respect to *images*, St. Paul and St. John, brothers, who, refusing to adore and to sacrifice to an image of Jupiter, sent to them to that purpose by Julian the apostate, with his command so to do, were, on refusal, both beheaded by Terentianus the Emperor’s messenger.

Now; allow, your Commination to be deduced to a plain syllogism, thus :

“Curfed



“Curfed is the man who maketh any carved or  
“molten image to worship it.”

The Roman Catholics make carved and molten images, and they worship them.

Therefore the Roman Catholics fall under this our Commination, and they are by us denounced curfed.

To be curfed, is to be devoted or doomed to eternal damnation.

The Roman Catholics are curfed by us, in virtue of this our Commination.

The Roman Catholics are therefore by us devoted to eternal damnation.

Such a Commination, nor any fuch like, is not denounced by or in the Roman Catholic Church, nor to be found in our Liturgy; not even on Jews or Infidels. On the reverse, prayers and fupplications to the Almighty and Merciful God to enlighten their minds, foften and convert their hearts. [See our Divine Service on Good-Friday particularly.]

The Writer concludes thefe Tracts with repeating his moft earneft wifhes, they may contribute ever fo little to the eternal welfare of the perufer, whether Roman Catholic or Proteftant, the only aim of his endeavour.

And, with St. Paul, he prefumes to add, “I fpeak  
“the truth in CHRIST, I lie not; my confcience bears  
“me witnefs.”—Rom. viii.

“By THEE begun, by THEE ended.”

Now, “Not to us, O LORD, not to us, but to thy  
“name give the glory, for thy truth’s fake.”—Pſ. cxix.

“To

“The KING of Ages, Immortal, Inviſible, be honour  
“and glory, for ever and ever. Amen.”—1 Tim. i. 17.

*Expoſtulatory*

*Expostulatory Appendix on the Title of Church, the Reformed Church, deduced simply from the Etymology of the Phrases, To reform, Reformer, Reformed, and Reformation.*

To *Reform*, implies to change from worse to better, or to make a change from worse to better.—Johnson's Dict. Can they show from these tracts, fairly and impartially stated, that such has been the good effect of the *Reformation*?

A *Reformer* is one who makes a change for the better, an amender.—Johnson. Has Luther, the reformer effected this in any one single point of his *Reformation*?

Or, a *Reformer* is one of those who changes *religion* from popish corruption and innovations.—Johnson. Let them show, on just, Christian, and upright grounds, such corruptions and innovations have been made, by or in the Roman Catholic Church.

*Reformed*. Protestants of the Reformed religion.—Bailey's Dict. To clear this, their name, whence and why? see pages 34, 46, 61, &c.

*Reformation* implies a change from worse to better; or the change of religion, from the corruption of popery to its primitive state.—Johnson. On the perusal of these tracts from the beginning to the end, let them show *the corruption of popery*. And, laying hand on heart, say and declare, (if Christian and upright conscience will permit) whether the *Reformation* has changed or restored *religion* to its primitive state? Of this they may be able to judge and decide, by a perusal of the *Tracts*.

To *reform*, is to put into the old, or in a better form.—Bailey's Dict. Judge ye, if this has been done by the *Reformation*.

*Reformation :*

*Reformation* : the act of reforming: an amendment of manners, errors, abuses. Let them show, on good and Christian grounds, that this has been effected, in any single point, by the *Reformation*.

To be observed, that in no dictionary, prior to the *Reformation*, is the etymology or true meaning of the foregoing phrases to be found, as Johnson explains them with reference to popish corruptions and innovations of the Christian, Catholic Religion.

Alas! uncouth the expression, *Reformed Church!* if meaning the *Church of CHRIST*, the holy Catholic Church: reformed! By whom? By the apostate *Luther!!* [See his character, p. 41, 592. Henry VIII. p. 51, 52.]

To *Luther* and *Henry VIII*th may be applied what St. Optatus observed of *Donatus a Casis Nigris*:—  
 “Anger was the mother of schism, ambition the nurse,  
 “and covetousness the champion to defend it.”—Page  
 41. “And all who disturb the peace of the Church,  
 “do this either blinded by pride, distracted with envy,  
 “or seduced by worldly covetousness, or by soft passions  
 “and lust.”—St. Aug. lib. iii. con. Parmen.

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*FINIS.*



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